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FINIS.

S.T.C. 11954



2879

482(2)

# Moses and Aaron.

CIVIL AND  
ECCLESIASTICAL  
RITES, VSED BY THE  
ancient HEBREWES; obserued, and  
at large opened, for the clearing of many ob-  
scure Texts thorowout the whole  
SCRIPTVRE.

Which Text are now added in the end of the Booke.

HEREIN LIKEWISE IS  
SHEWED WHAT CVSTOMES THE  
HEBREWES borrowed from Heathen people:  
And that many Heathenish customes, originally  
haue beeene vnwarrantable imitations  
of the HEBREWES.

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The fourth Edition.

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By Thomas Godwyn, B.D.

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LONDON,

Printed by John Hauiland, and are to bee sold by  
R. Rayston, at his shop, in Iuie Lane, next the  
Exchequer-Office. 1631.

NOTE ON THE WORKS  
OF  
JOHN,  
ADAMS,  
AND  
JAMES  
BROWN  
BOSTON,  
1830.

JOHN ADAMS, THE FATHER OF THE  
AMERICAN REVOLUTION, AND THE  
FATHER OF THE AMERICAN REPUBLIC,  
WAS A MAN OF GREAT  
INDEPENDENCE,  
HONOR,  
COURAGE,  
AND  
GENEALOGY.



TO  
THE RIGHTEOUS,  
NOVRABLE, WILLIAM  
Earle of Pembroke, Lo. Chamber-  
laine of his Maiesties Houshold, Lo. Warden  
of the Stanneries, Knight of the most Noble Order  
of the Garter, one of his Maiesties most Ho-  
nourable Priuie Councell; and Chan-  
cellor of the famous Vniuersity  
of OXFORD,

*All Grace and Happiness:*

Right Honourable:



Hat many haue no better acquain-  
tance with Christ and his Apo-  
stles, is because they are such  
strangers with Moses and Aa-  
ron : Were customes antiqua-  
ted thorowly knowne, many difficulties in Scrip-  
ture would appeare elegancies, and the places

## The Epistle Dedicatory:

which now (through obscurity) dishearten the Reader, would then become sweet iuitements to an vnwearied assiduity in perusing those sacred Oracles. If my present labour shall giue such light to some obscure passages, that thereby Gods people shall be drawne on with the greater delight, to exercise themselues in reading of Holy Writ, it shall not repent me of my tedious trauell in these rites and customes of Generations long since past, which whosoever undertaketh, shall finde the way long and thorny, the path ouer-growne, and hardly discernable; the Guides few to direct, and those speaking in strange languages, and many apt to discourage him, because themselues are either lazie and will not, or lame and cannot walke the same way. But now (through Gods assistance) being come to the end of my iourney, the discouries made on the way, such as they are (and such some are, as not obserued before) humbly craue your Lordships protection.

From Kensington,  
Febr. 21. 1624.

Your Honours in all duty  
and seruice deuoted,

THO. GODWYN,



# THE ARGUMENT OF EACH BOOKE AND Chapter.

---

## The first Booke.

### Of Persons.

Chap. 1.  Heforme of their Common-wealthe  
till Christ, and when the Scep-  
ter depairied.

2. Publicans, their office, who the  
chiefe.

3. Proselytes, who, how made.

4. Kings, why Pilat clad Christ in purple; Herod in white.

5. High-Priest, Preests, Leuites, Nethinims.

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7. The title Rabbi, when, how, to whom givien.

8. Nazarites and Rhechabites.

9. Assideans, difference betweene the Righteous and Good man,  
mentioned, Rom.5.7.

10. Pharises, whence their name, when they began, what their  
Dogmata.

11. Sadduces, whence their name, when they began, what their  
Dogmata.

12. Essenes, whence their name, when they began, what their  
Dogmata.

13. Gaulonite and Herodians, what they were.

## The argument of each

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2. Synagogues, Schooles, Houses of Prayer, why their Schoole  
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3. Gates of Ierusalem.  
4. Groues and high places.  
5. Cities of Refuge.

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### Of Dayes, Times, and Feasts.

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11. Their feast of Purim, and feast of Dedication.

The

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3. Baal Peor, Baal Tſphon, Baal-Zebub, Baal-Berith, Bel and the Dragon.  
4. Dagon.  
5. The Molten Calf.  
6. Astaroth, Ammonia, Inno, the Queene of Heaven, Diana of the Ephesians.  
7. Other Idol-gods mentioned in Scripture.  
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---

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9. Punishments borrowed from other Nations: whether Saint Paul fought with the beasts at Ephesus,

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What meant by baptismation of the dead, 1 Cor. 15.9.
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7. Of their writing, their Masorites, and their worke.
8. Israels pitching of their tents, or of their camps.
- 9: Their measures.
10. Their Coines, first of brazen Coines, silver Coines, and  
gold Coines.



# MOSES and AARON. THE FIRST BOOKE treateth of Persons.

## CHAP. I.

*Of the forme of the Hebrewes Common-wealthe vntill Christ his comming, and when the Scepter departed from them.*



He forme and state of gouernment hath beene subiect to change and variation amongst all Nations, but especially amongst the Iewes, where these changes are obseruable.

At first, the *Fathers* of their severall Families, and their *First-borne* after them, exercised all kinde of gouernment, both *Ecclesiasticall*, and *Ciuell*, being both *Kings & Priests*, in their owne houses. They had power ouer their owne Families, to blesse, curse, cast out of doores, disinherit, and to punish with death, as is apparent by these examples of *Noah* towards *Cham*; *Gen. 9. 25.* of *Abraham* towards *Hagar* and *Ismael*, *Gen. 21. 10.* of *Jacob* towards *Simeon* and

LIB. I. The forme of the Hebrews Common-wealth,  
*Levi*, Gen. 49. 3. and of Iudah towards Thamar,  
*Gen. 38. 24.*

In *Moses* his dayes then did this prerogative of primogeniture cease; and as *Aaron* and his posteritie were inuested with the right, and title of *Priests*; so *Moses*, and after him *Iosua*, ruled all the people with a kinde of *Monarchicall* authoritie. For *Moses* was among the righteous as *King*, Deut. 33. 5.

After *Iosua* succeeded *Judges*; their offices were of absolute and independent authoritie, like vnto *Kings*, whien once they were elected; but there were long vacancies, and chasmes commonly betweene the cessation of the one, and the election of the other: yea for the most part, the people neuer chose a *Judge*, but in time of great troubles, and imminent dangers; which being ouer-past, he retired to a priuate life. After that *Gedeon* had deliuered the people out of the hand of the *Midianites*, he being offered the *Kingdome*, replied, I will not reigne ouer you, neither shall my childe reigne ouer you, *Judg.*

<sup>a</sup> *Zepher. lib. 3. leg. 8. 23.* That of *Samuel*, that he iudged *Israel* all the dayes of his life, *1 Sam. 7. 15.* was <sup>a</sup> extraordinarie. In this respect their *Judges* symbolize with the *Romane Dictators*. This state of Regiment continued amongst them by the compunction of *S.* <sup>b</sup> *Augustine*, three hundred twentie nine yeeres. In these vacancies or distances of

<sup>b</sup> *Aug. de Ciu. Dei. lib. 18. cap. 22.* time, betweene *Judge* and *Judge*, the greater & weightier matters were determined by that great Court of the *Seuenty*, called the *Sanedrim*, in

vntill Christ his comming, and when; &c. LIB. I.

3

in which respect the forme of gouernment may  
be thought Aristocraticall. Kings succeeded the  
*Judges*, and they continued from *Saul* vnto the  
captiuitie of *Babylon*, that is, about 520.yeares.

<sup>c Zepher leg. Mo-</sup>  
<sup>sae lib. 3. cap. 6.</sup>

From the Captiuitie vnto the comming of  
*Christ*, (which time is <sup>d</sup> thought to haue beeene  
fiue hundred thirtie six yeares) the state of the  
Iewes became verie confused. Sometimes they  
were ruled by *Deputies* & *Viceroyalts*, who had  
not supreme authoritie in themselues, but as it  
pleased the *Persian Monarchs* to assigne them,

<sup>e</sup> they were termed רָאשֵׁי גְּלִיאָתָה, *Rasche galynth*, <sup>e Maicron. in 1 ad.</sup>  
*αἱρετούς τοῦ κόσμου*, *Heads of the Captiuitie*. Of this sort

<sup>d lib. 2. tract. Sene-</sup>  
<sup>drin, cap. 4. §. 13.</sup>

was *Zerobabel* and his Successors, who are rec-  
koned in the <sup>f</sup> *Hebrew Chronicles* to bee these,

<sup>f</sup> *Seder Olam mi-*

*Mesullam*, *Hanania*, *Berechia*, and *Hosadia*.

<sup>mis.</sup>

All which are thought to haue reigned vnder the  
*Persian Monarchie*, and to haue beeene of the po-  
steritie of *Dauid*: as likewise the other succee-  
ding ten chiefe Gouernours after *Alexander*

the Great. In the last of these ten, the gouern-  
ment departed from the house of *Dauid*, and  
was translated to the *Maccabees*, who descended

from the Tribe of *Leui*. They were called *Mac-  
cabæi*, from *Iudas Macchabæus*, <sup>g</sup> and he had this

<sup>g</sup> *Caiion Chron.*

name מְכֹבָדָי *Maccabæus*, from the Capital let-<sup>lib. 2. pag. 14.</sup>

ters of this Motto, written in his Ensigne or  
Banner, בָּרוּ כָּתוּר בְּאַלְיָם יְהוָה. *Quis sicut*

*tu inter Deos ô Domine?* Where the first letters  
are, *M. C. B. A. I.* Among the *Maccabees* so-  
ueraigne authoritie continued vntill *Herod the*  
*Ascalonite* his reigne, at what time our Sauiour

LIB. I. The forme of the Hebrews Common-wealthe.

Christ was borne, according to Jacobs prophecie: The Scepter shall not depart from *Iudah*, nor a Lawgiver from betweene his feet, vntill *Shiloh* (that is, the <sup>h</sup> *Messias*) come, *Genesis*.

<sup>h</sup> Targum Vzil.  
eadem pene verba  
habet Targum Je-  
respolym,

49. 10.

For the right vnderstanding of this prophecie. wee must note two things, 1. The time when the Scepter was giuen to *Iudah*; 2. When taken from him. But first we must obserue how these two words *Iudah*, and the *Scepter*, are distinguished.

<sup>i</sup> Origenes hom. 17.  
in Genes. Epiphani.  
contra Ebionaeos, &  
maxima Hebreo-  
rum pars.

<sup>k</sup> Cuneus de rep.  
Hebr. lib. I. cap. 9.  
pag. 81.

Some take  
*Iudah*

<sup>l</sup> Euseb. demonstr.  
lib. 8. cap. 1. Men-  
tacius. in Acalet.  
p. 72. Casaub. contra  
Baron. p. 16.

1. For the <sup>i</sup> Particular Tribe of *Iudah*; but this seemeth flat contrarie to Scripture, for many of the *Judges* were of other Tribes, and all the *Maccabees* of the Tribe of *Leui*.

2. For the <sup>k</sup> Two Tribes which cleaued to *Rehoboam*; because in that diuision of the people, these two Tribes alone were called *Iewes*, and that from *Iudah*, and that neuer before this diuision.

3. For <sup>l</sup> all the whole bodie of *Israel*, consisting of twelve Tribes; all which (in the iudgement of these men) were afterward by the singular prouidence of God, called *Iewes*. from *Iudah*.

Some

Some take  
Scepter

1. For <sup>m</sup> Regall power, and Soue- <sup>m</sup> Patres plerique  
raigne authoritie, residing in <sup>omnes.</sup>  
one man principally.

2. For the <sup>n</sup> forme of gouern- <sup>n</sup> C. saubon. aduers.  
<sup>m</sup> meni, and face of a Commonwealth, <sup>Biron. p. 19. It. p.</sup>  
gouerned and ruled <sup>23. Iustinus M. 11. 1.</sup>  
by its owne lawes, customes, <sup>in dialog. cum Tiy-</sup>  
and rites: signifying as well <sup>phone. Cuneus lib. 1. b.</sup>  
the rule and authoritie of <sup>1. i.e. p. Heb. cap.</sup>  
*inferior Magistrates*, yea of <sup>9. p. 52.</sup>  
*Priests* alſo, as of *Kings* and  
*Princes.*

From these different acceptions of these two words, flow foure different interpretations of Jacobs prophecie.

Some are of <sup>o</sup> opinion, that the Scepter taken <sup>o</sup> cuneus lib. 1. de  
in the ſecond acception, began to bee giuen <sup>rep. Heb. cap. II.</sup>  
to *Iudah*, that is, to the *two Tribes* cleauing <sup>pag. 96.</sup>  
to *Rehoboam*, at the time of that diuision of  
the people: and that this Scepter was not ta-  
ken from them vntill the deſtruclion of *Je-  
rusalem*, because that after *Herods* time vntill  
then, their lawes remained in force, their  
*priſthood* continued, and their Commonwealth,  
though it were much defaced, yet  
not quite ouerthrownen..

Some are of <sup>p</sup> opinion, that the Scepter taken <sup>p</sup> Ioseph. Scalig. ex  
in the ſecond acception, began to bee giuen <sup>quo Casaub. aduers.</sup>  
to *Iudah*, that is, to the *Twelve Tribes*, from <sup>Baron. pa. 19. It. p.</sup>  
39.

LIB. I. *The Scepter departed from Iudah.*

the time of *Moses*; and that this *Scepter* was not taken from them, vntill the destruction of *Ierusalem*: not in *Herod*, because he was a *Jew* (in that hee was a *Prostlyte*) for a *Jew* is a name, say they, of *profession*, not of *Country*, or *Nation*.

<sup>¶ Montanus in A.</sup> Some are of <sup>¶</sup> opinion, that the *Scepter*, taken in the second acceptation, began to be giuen to *Iudah*, that is, to the *Twelue Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time; this was but begun, and inchoate, and at the destruction of *Ierusalem* it was fulfilled and consummate.

<sup>¶ Augustini contra Manich. lib. 12 cap. 47. Euseb demonst. lib 8 Carion. Chron. pag. 143.</sup> Some are of <sup>¶</sup> opinion, that the *Scepter* taken in the first acceptation, began to be giuen to *Iudah*, that is, to the *twelue Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions, makes the comming of the *Messias*, to be a fore-runner of the departure of the *Scepter*: this makes the departure of the *Scepter* to bee a fore-runner or token of the *Messiah* his comming, which I take to be the principall thing aimed at in the prophecie: This opinion, as it is more generally received than the others, so vpon iuster grounds. Now the *Scepter* was departed, and giuen to a *Prostlyte*, neuer so before <sup>¶</sup>: yea now also, the *Lamgauer* was departed from betweene *Iudahs* feet, and now the *Messiah* borne.

<sup>¶</sup> P. Galatin. lib. 4. cap 6 pag. 203 ex Talmud. Ierosol.

CHAP.

## C H A P. II.

*Of the Publicanes.*

WEE hauing seene the most remarkable changes in the Common-wealth of the *Hebreues*, we will note the chiefe obseruations concerning the persons there inhabiting, and first concerning the *Publicanes*, who were in the latter times, an heterogeneous member of that Common-wealth. After that the *Iewes* became tributarie to Rome (which <sup>a</sup> was effected by <sup>b</sup> Iosiph Letistus de Pompeio lib. 1. de bello Iud. cap. 5. pag 72c.) certaine Officers were appointed by the Senate of *Rome*, vnto whom it belonged, as well among the *Iewes*, as in other Provinces, to collect, and gather vp such custome-money, or tribute, as was exacted by the Senate: those that gathered vp these publique painments, were termed *Publicani*, *Publicanes*; and by reason of their couetous exactions, they commonly were hated by the people of the Prouinces <sup>b</sup>: Euerie Prouince had his severall <sup>b</sup> *Harum societatum frequens mentio facta est apud Ciceron. in orat. pro Sex. Rosc. Murana, cn. Plancia.* *societie*, or company of *Publicanes*: Euerie *societie*, his distinct Gouernour, in which respect it is, that *Zacchaeus* is called by the *Euangelist*, *ἀρχιπλάνος*, *Princeps Publicanorum*, the chiefe receiver of the Tribute, or chiefe *Publicane*, *Luke* 19.2. And all the prouinciall Gouernours in <sup>c</sup> *Sigon. de Antiq. iure ciuium Rom. lib. 2 cap 4.* these severall societies, had one chiefe <sup>c</sup> *Master* residing

residing at *Rome*, vnto whom the other subordinate Gouernors gaue vp their accounts. These *Publicanes* were hated in all Prouinces, because of their exactions, but chiefly in the Commonwealth of the *Iewes*, because thogh it were chiefly maintained by the *Galilæans*, yet it was generally inclined vnto by the *Iewes*, that Tribute ought not to be payed by them: this hatred is confirmed by that Rabinicall pro-

<sup>a</sup> *Is. Casinon. ex-verbis*, *Take not a wife out of that family wherein there is a Publicane, for such are all Publicanes.*

*erit. 13. 37.*

<sup>b</sup> *Suetonius Flau. Vespas. c. 1.*

<sup>c</sup> *Tertull. de pudic. cap. 9.*

<sup>d</sup> *Hieronym. epist. ad Damascum.*

Yea a faithfull *Publicane* was so rare at *Rome* it selfe, that one *Sabinus* for his honest managing of that office, in an honourable remembrance thereof, had certaine images erected with this superscription. Κλῆς τελεωνίαν, *For the faithfull Publicane.* And therefore no maruell, if in the Gospell, *Publicanes* and *sinners* goe hand in hand.

It is now generally receiued as a truth vndoubted, that not onely *Heathen* people, but sometimes *Iewes* themselues became *Publi-*

*cane*s. *Tertullian* was of another opinion<sup>e</sup>, and thought that all the *Publicanes* were *Heathens*; but hee hath beene in that long since confuted by <sup>f</sup> *Ierome*, and reason it selfe perswadeth the contrarie. First, *Matthew* who was a *Pub-licane*, was afterward an *Apostle*, and therefore vnlikely to haue beene an *Heathen*. Secondly, *Zaccheus* his name was a pure *Hebrew* name, hauing no affinitie with *Romane* names. Thirdly, the ground or principall argu-

ment

ment on which Tertullian built, was merely & cr-

gFraudi sunt acceptissime Paro, Hebraica lingua igne-

ratio, nusquam enim occurrit in fonte, parius ille texus, quo Tertullianus polissonum nisiter, Non erit ut legal, pendens ex filiis Israel, Deut. 23.

## CHAP. III.

## Israelites, Proselytes.

**T**He whole Common-wealth of Israel consisted of two sorts of men, Hebrewes, and Proselytes; he that was borne an Hebrew, either by Father, or Mothers side, was an Hebrew; but he that was borne so of both, was an Hebrew of the Hebrewes; such a one was Saint Paul, Phil. 3.5. Hee that was borne a Proselyte either by Father or Mothers side, was termed Ben ger, The sonne of an he-proselyte, or Bengera, The sonne of a she-proselyte; But he that was by Father and Mothers side a Proselyte, was termed<sup>a</sup> Bagbag, that is, the son of he and she Proselytes.

The Hebrewes were of two sorts, some liued in Palestina, and vsed the Hebrew text, these were called Hebrewes or Jewes; others were dispersed in diuers places of Greece, they vsed the Greeke translation, and thence were termed Ελληνοι, <sup>b</sup> Græcists: Saint Luke mentioneth both. There arose a murmuring, <sup>c</sup> Ελληνοι, of the Græcists, towards the Hebrewes, Acts 6.1. Where note the difference betwene Jewes, and Ελληνοι, the Græcians, and the Græcists; The Græcians are vsed by Saint Paul, to signify all the heathen people, and stand in opposition with Hebrewes in the generall acception, containing both the Græcists, or dispersed Hebrewes, and also those of Palestina: the Græcists were both by birth and re-

Magnitudine nominis Rabbi apud

Iudeos fuit, quem ex Paganismo ad

Iudaismum conuer-

sum בֶּגֶב per sigla appellantur, i.

filius proselyti, fili-

us proselyte. Pirke Abot. cap. 5.

<sup>b</sup> De Iudeis Gra-

censibus vide Scal.

animaduirs. Euseb.

124. 1. & in Can.

Isagog. 278.

ligion *Hebrewes*, standing in opposition with *Hebrewes* in the strict acceptance, taken for those of *Palestina*.

The whole body of *Israel* was diuided into twelue Tribes, and publique records were kept, wherein every ones genealogie was registered, to manifest vnto what particular Tribe he belonged. These records *Herod* burnt, hoping that in after ages, hee might be thought originally an *Israelite*, if those publike monuments might not be produced against him. <sup>c Euseb. Eccl. lib. i. cap 8.</sup> Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appeare, but all being confounded, and amongst the rest, *Davids*; (vnto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdome.

*Proselytes* were those Heathen people, who disclaiming *Paganisme*, became conuerts, and ioyned themselues vnto the Church of the *Jewes*. They were termed *Proselytes*, <sup>καὶ τοιχηλαυδιῶν</sup> from their comming and adioyning vnto the *Jewes*. Concerning these *Proselytes*, we will consider these three things. 1. The seuerall kindes of *Proselytes*; 2. The manner of making them; 3. In what account or respect they liued among the *Jewes*.

First, the kinds of *Proselytes* were two; גֶּר בְּרִית, *Ger berith*, *Proselytus fœdoris*, A *Proselyte of the covenant*. He submitted himselfe vnto the Circumcision, and to the whole *Mosaicall Pædagogie*. <sup>b</sup> The Rabbies terme such a one גֶּר צְדֵקָה, *Ger tsedek*, *Proselytum iusticiae*, A *Proselyte of righteousnesse*. Secondly,

<sup>a</sup> Rabbi Schotten.  
<sup>b</sup> Deut. 23. 14.

גֶּשֶׁב Ger sahagnar, Proselytus portæ, A proselyte, or stranger within thy gates, Deut. 14. 21. Of him also we reade in the fourth Commandement. Hee was suffered to dwell amongst them, whence hee is also called תֹּשֵׁב Tosehab, Incola, an inhabitant. He was not circumcised, neither did hee conforme himselfe to Mosaicall iites, and ordinances, onely he was tied to the obedience of those commandements, which among the Hebrew Doctors goe vnder the name of Noahs seuen Commandements: <sup>c</sup> which they reckon thus: 1. Judgements or punishments <sup>c</sup> Scheingler in per-<sup>t</sup> aglot. p. 1530. for malefactors. 2. Blessing the name of God; vnder this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Vncouering ones nakednesse. 5. Shedding of bloud. 6. Robberie. 7. Eating of any member of a beast, taken from it aliuie. Of this sort were Naaman the Syrian, the Eunuch Cornelius, and those of whom wee reade, That there were dwelling at Ierusalem Jewes, <sup>f</sup> Men <sup>t</sup> אֲנָשִׁים אֲמַדְּרָא-<sup>g</sup> מִסְכָּנָה. that feared God of euery Nation, vnder heauen

*Acts 2.5.*

Secondly, to the making of one to be a Proselyte of the Couenant, according to the difference of sex, and the difference of times, the rites of initiation varied. To the making of <sup>i</sup> a Male Proselyte, at first three things were required. 1. \* Circumcision. 2. <sup>g</sup> Moses Kosens. A kinde of purification by water. 3. The blood of oblation. This oblation was commonly two Turtles or Pigeons. To the making of a woman Proselyte, were required onely, Purification by water, and Oblation <sup>b</sup>. <sup>h</sup> Drusius de tribut. Now because the Jewes haue neither Altar, nor Sacri-<sup>i</sup> fice, they say that for the males, Circumcision, and Purification by water sufficeth; and for the females,

<sup>1</sup> Moses *Egyptius* onely Purification by water. <sup>2</sup> In Dauids time they  
in Asurebiab, Pe-  
rek. 13 fol. 137. vi.  
de Serarium tribe-  
res. lib. 2. cap. 2. say, that many thousands of Proselytes were ioyned  
vnto the Church without Circumcision, onely by  
this Purification.

Hence we may obserue, that a kinde of initiation  
by water was long in vse among the Jewes, though it  
were not Sacramentall vntill Christ his institution:  
yea therefore it may seeme to haue beeene vsed by  
them, because they expected it at the comming of  
the Messias, as appeareth by their comming vnto  
John, questioning not so much his Baptisme, as his  
authority, by what authority hee baptizeth: Why  
baptizest thou then, if thou be not that Christ, nor  
Elias, neither that Prophet? John 1.25.

<sup>3</sup> P. Fag. *Exod.*  
22. 31.

<sup>1</sup> Moses *Egypt. lib.*  
<sup>2</sup> ult. *Iad. tract. San-*  
*hedrim, cap. 2.*

<sup>3</sup> *Cæsarebonus ad-*  
*uers. Baron. p. 27.*

Thirdly, the respect borne by the Jewes towards  
Proselytes, was charitable; <sup>4</sup> they vsed no vpbrai-  
ding termes towards them, saying, Remember thy  
former deeds. Notwithstanding it was also prouided,

<sup>1</sup> No Proselyte should be eligible into the Court of  
their *Sanhedrim*, yea in their common commerce,  
they had an vsuall prouerbe which admonished  
them of wariness, <sup>5</sup> Vel ad decimam usque genera-  
tionem à Proselytis caue; Beware of Proselytes to the  
tenth generation.

#### CHAP. IIII.

##### Of their Kings.

**W**EE shall reade of three sorts of Kings  
in the Old Test. Melchisedek was  
King and Priest, Dauid King and Pro-  
phet, others simply Kings. Melchisedek was King  
and

and Priest, David King and Prophet. The concurrence of Princely Soueraignty, and holy orders, in the same man, intimates that supreme authority shold alwayes be accompanied with care of religion: In which respect Ios<sup>h</sup>, when he was annoyned King, received the Testimony or book of the Law; 2 King.ii.12. neither did these two meet onely in Melchisedek and David, but the same man among the Heathens <sup>a</sup> was oftentimes King and Priest. And Trismegistus had his name Termaximus, <sup>b</sup> because he was Philosophus maximus, Sacerdos maximus, & Rex maximus. All Kings were not annointed, but only those in whom succession was broken, and there the first of the family was annointed for his successors, except in case of dissention, where there was required a renued vnetion; for the confirmation of his authority. For this reason it was that Salomon was annointed as well as David, because of the strife betweene him and Adoniah.

Furthermore, Saul and Iehu were annointed בפָך, Bepac, with a Cruse of oyle, to shew the short continuance of their kingdomes. David and Salomon were annointed בְּקֶרֶן, Bekeren, with an horne of Oyle, that is, in a plentifull measure, to shew the long continuance of their Kingdomes.

As Kings were distinguisht from the people by many ensignes of honour, by their Crowne, their Scepter, their Throne &c. so likewise were they distinguisht by their apparell; that was the reason that Ahab entring into battell, changed his apparell, 1 Kings 22.30. Though purple and white colours were not appropriated vnto Kings, <sup>c</sup> yet these colours were in chiefe esteeme, and princi-

<sup>a</sup> Rex Anis, Rex idem hominum,  
phœbique Sacer-  
des. Virg. E. uid.  
<sup>b</sup> lib. 3.  
<sup>c</sup> Alex. Neapolit.  
lib. 2. cap. 6.

<sup>c</sup> Valer. Max lib. 1.  
cap. 6.

## L I I . I .      Of their Kings.

pally vsed by them, <sup>d</sup> yea purple aboue others was affected by the Emperours and Nobility of Rome; and white by the Nobility of the Iewes, whence the Hebrewes terme their Noble-men, and such as are of best ranke חָרוּם, Chorim, Albatos, men clad in white; and on the contrary, men of meaner ranke, חַשְׁכּוּמִים, Chischucim, Sordidatos, men clad with a foule garment. Hence is that of Saint James, if there come a man with a gold Ring, and in goodly apparell, וְאֵתֶן כְּפֻרְנָה, in a white garment, and there came also a poore man, וְפָעָרָבֶן, in a vile or foule raiment, Lam. 2. 2. This maybe the reason, why when the Iewes accused Christ of treason, Pilate his souldiers clad him in purple, Matth. 27. 28. and Herod the Tetrarch of Galile put on him a white garment, Luk. 23. 11. both therein applying themselves to the customes of their owne Countrey, and in derision, cloathing him as a King.

## C H A P . V .

## The High-Priest, Priests, Levites, and Nethinims.

**T**here were three rankes or degrees of Ministers about the Temple, Priests, Levites, and Nethinims; they may bee paralleld with Ministers, Deacons, and Subdeacons in the Primitue Church: Ouer all these the High-Priest was chiefe.

In Aaron and his posterity, was continued the succession of the Priests; the High-Priesthood was tied

tied to the line of his first-borne ; all the rest of his posterity were Priests, simply so called, or called Priests of the second Order, 2 Kings 23.4.

Except Aaron, and those that issued from his loynes, (in whom the series of Priests was continued) all the rest of Levi his posterity, were called Levites.

Both in the High-Priest, and the second, or inferior Priests, there are two things considerable. First, their Consecration ; Secondly, their Office. In both these, somewhat they differed, somewhat they agreed.

In their Consecration they differed. First, The High-Priest was anointed : the materials of this chrisme or ointment are prescribed, Exod. 30. 23. It was powred vpon Aarons head, Leuit. 8. 12. It ranne downe to his beard, and to the border of his garments, Psalm. 133. 2. The second Priests were onely sprinkled with this Oyle, mixed with the bloud of the Sacrifice, Leuit. 8. 30. In this was typed out theunction of our Saviour, who was anointed with the Oyle of gladnesse aboue his fellowes, Psalm. 45. 8. Hee was anointed aboue his fellowes, Extensiue, and Intensiue. Extensiue, for though Aaron was anointed Priest, Saul anointed King, Elisha anointed Prophet, Melchisedek King and Priest, Moses Priest and Prophet, David King and Prophet ; yet none sauie onely Christ, King, Priest, and Prophet. Intensiue, he was anointed, we sprinkled. Hee was full of grace and truth, Joh. 1. 14. And from this fulnesse, wee receiuie grace for grace, ver. 16. And all Christians, especially Ministers, are vnto God the sweet saiuour of Christ, 2 Cor. 2. 5.

Secondly,

Hinc Sacerdos  
summus in fonte te-  
gitur Sacerdos un-  
ius, Leuit. 4. 5. Io-  
nathan habet, Sa-  
cerdos magnus vel  
summus. Debet eti-  
am ben Esra, Sacerdos  
magnus ipse est Sa-  
cerdos unius. Ly-  
rannus adhuc clari-  
ns, Sacerdos unius  
est Sacerdos mag-  
nus, quia inferiores  
Sacerdotes non un-  
gebantur, &c.

Secondly, they differed in their garments, which were a necessary adiunit to their Consecration. The High-Priest wore at the time of his ordinary ministracion in the Sanctuarie, eight garments, Exod. 28. First, Breeches of linnen, put next vpon his flesh. Secondly, A Coat of fine linnen, put ouer the breeches. Thirdly, A girdle embroidered, of fine linnen, blew, purple, and scarlet, wherewith the coat was girded. Fourthly, A Robe all of blew, with seventy two bels of gold, and as many Pomegranates, of blew, purple, and scarlet, vpon the skirts thereof; this was put ouer the coat and girdle. Fifthly, An Ephod of gold and of blew, purple, scarlet, and fine linnen curiously wrought; on the shoulders thereof were two faire Beryll stones engrauen, with the names of the twelue Tribes of Israel. This Ephod was put ouer the Robe, and girded thereto with a curious girdle made of the same. Sixthly, A Brestplate wrought of gold, blew, purple, scarlet, and fine linnen, which being a spanne square, was fastned by golden chaines, and rings vpon the Ephod: herein were set twelue severall stones, on which the names of the twelue Tribes were engrauen: Moreover, in this Brestplate were the Urim and Thummim placed. Seventhly, A Miter of fine linnen, sixteene cubits long, wrapped about his head. Eighthly, A plate of purple gold, or holy Crowne two fingers broad, whereon was grauen Holinesse to the Lord: this was tied with a blew lace upon the fore-front of the Miter.

These eight garments the High-Priest vsed in his ordinary ministracion, and they are tented by the Rabbies, בְּגָדִי זָהָב Bigde Zahab, *Vestimenta aurea,*

aurea, Golden Vestimenta, because of their richnesse in comparison of other extraordinary garments, which he wore onely, once a yeare, when he entred into the Holy of Holies, vpon the Propitiation day, Leuit. 15. 4, 23. These latter are called בְגָדִי לְבָבֶן Bigde Laban, Vestimenta alba, white garments, they were in number foure, 1. A linnen breeches. 2. A linnen coat. 3. A linnen girdle. 4. A linnen Miter, Leuit. 16. 4.

In time of the second Temple, \* because the Chrisme or holy oyle could not be found, therefore as formely in respect of his unction, the High-Priest was called by the Talmudists, מִשְׁרָבָה מִשְׁחָה Mi-thrabe Mischa, Auditus unctione, The annointed: so when the oyle was lost, in respect of his garments, he was termed, מִשְׁרָבָה בְגָדִים Mishrabe begadim, Auditus vestibus, the clothed. Those fore-mentioned garments <sup>b</sup> the High-Priest might not weare abroad in the City, vnlesse some vrgent occasion compell'd him, as Simeon the iust did, when he went forth to meet Alexander the Great.

cunaeus lib. 2. de  
rep. Heb. cap. 7.  
pag. 222.

Moses Kaisenfis  
præcept. affirm. 173  
fol. 212. col. 3. -

In his apparell the threefold office of our Sauiour Christ was shadowed, the Crowne signified his Kingly office; the Vrim and Thummim, and likewise his Bells and Pomegranats, his Propheticall office: by Vrim and Thummim, hee answered as from an Oracle; by the Bells was typed the sound of his doctrine; by the Pomegranats the sweet sauour of an holy life; the Names of the twelue Tribes engrauen on the Ephod, and the Breast-plate, signified his Priestly office, presenting vnto God the whole Church, for which hee maketh intercession. Hee knoweth his owne sheepe by name, Iohn 10. 3.

The *inferior Priests* had onely foure garments, which they vsed in their ministration. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen bonnet,* Exod. 28.

Thirdly, they differed in their *marriage*, The *High-Priest* might not marry a *widdow*, nor a *diuorced woman*, nor an *harlot*, but a *Virgin*, Leuit. 21. 14. From a *widdow* he could not expect the *first-loue*: from a *diuorced woman* he could not expect the *first or iust loue*: from an *harlot* neither *first, iust, nor only loue*: all which *Christ* (whom the *High-Priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marrie a *Widdow*, Leuit. 21. 7.

The *High Priest*, and the *inferior Priests*, agreed in their *Consecration* in these particulars. It was required first, that both should bee void of bodily blemish, Leuit. 21. 17. Secondly, that both should be presented vnto the Lord at the doore of the *Taboracle*, Exod. 29. 4. Thirdly, that both should be washed with water, Exod. 29. 4. Fourthly, that both should be consecrated by offering vp certaine *Sacrifices*, Exod. 29. Fifthly, that both should haue of the bloud of the other Ramme, put vp on the tippe of the right eare, the thumbe of the right hand, and the great toe of the right foot, Exod. 29. 20.

In the time of their *Consecration* certaine peeces of the sacrifice were put into the *Priests* hand, Exod. 29. 9. The ceremony in the *Christian Church*, vsed by the *Bishop* vnto the *Minister* in time of *Ordination*, that the *Bishop* giueth the *Bible* into the hands of the *Minister*, doth much resemble this.

And

And both may signifie, that no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron, Heb. 5.4. Hence Consecration in the Hebrew phrase is termed *Filling of the hand*. And contrarie to this did Jeroboams Priests, whosoeuer would, he *Fix'd his owne hand*, 1 King. 13.33. that is, *Hethrust himselfe into the Priesthood*.

In the discharge of their offices, the *High-Priest* differed from the other *Priests*: First, because he onely, and that but once a yeare, entred into the *Holy of Holies*, Exod. 16.34.

Secondly, the *High-Priest* might not mourne for the death of his nearest kinne, Leuit. 21.1c, 11. The phrases vsed there to expresse mourning are two. First, *uncouering the head*. Secondly, *Renting the clothes*: Of both these somewhat is spoken in the Chapter of *Burials*, but concerning the latter it will not be amisse, to note that the *Talmudists* determine the matter thus: saying, <sup>c</sup> That it was lawfull for the *High-Priest* to teare the skirt, <sup>Vide Cuneum de rep. Heb. lib. 2 c 3.</sup> or nether part of his garment, but from the bosome downward it was vnlawfull: which if it bee true, then it doth not necessarily follow, that *Caiaphas* did contrary to the Law in renting his clothes, Matth. 26.65. The inferiour *Priests* might mourne for these six; *Father, Mother, Sonne, daughter, Brother, and Sister, that had no husband*, Leuit. 21.2.

In the discharge of their offices, the *High-Priest*, and other *Priests* agreed in these particulars: First, They both burnt incense, and offered sacrifices, 1 Chron. 6.49. Secondly, they both sounded the Trumpets, the vse whereof was two-fold, sometimes to sound an alarum in warre, sometimes

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to assemble the people and their Rulers, *Numb. 10.*  
Thirdly they both slew the sacrifices, *2 Chron. 29.*  
*22.* Fourthly, they both instructed the people,  
*Malac. 2. 7.* Fifthly, they both judged of leprosie,  
*Leuit. 13. 2.*

*Elias Thabit.*

*Casaubon. aduers. Baron. p. 242. It. Priest.* *In this sense they interpret Annas and Iosepb. Scaliger. in Caiaphas to haue beene High-Priests the same yeare, Prolegon ad Euseb. Luk. 3. 2.*

For the more orderly performance of these offices, the *High-Priest* had his suffragan, <sup>a</sup> called *Sagan*, who in case of the *High-Priest's* pollution, performed his office. Of this sort was *Zephaniah*, *Ierem. 52. 24.* And of this sort *Annas* is thought to haue beeene, when *Caiaphas* was *High-Priest*. *In this sense they interpret Annas and Iosepb. Scaliger. in Caiaphas to haue beene High-Priests the same yeare, Prolegon ad Euseb. Luk. 3. 2.* The *High-Priest* and his *Sagan*, resembled our *Bishop* and his *Suffragan*: The *Patriarke* of *Constantinople* and his *Primore* termed *Protopsaltellus*, and amongst the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenants* in warre, who in case of necessity supplied the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Priests* might equally serve in his order, *King David* distributed the whole company of them into twenty four rankes or courses, called *epanechiae*, *Turmae*, *vices*. *Nadab* and *Abihu* being dead, there remained only two sonnes to *Aaron*, namely, *Eleazar* and *Ithamar*; now as the succession of *Priests* was preserved in these two Families, so did *David* at this time according to the number of people in each Family, make his diuision. *Eleazar's* Family hee diuided into sixteene rankes, and *Ithamars* into eight; the diuision was by *Lot*, the first *Lot* fell to *Iehoiarib*, the second to *Iedaiah*, the third to

*Hijirim,*

Hairim, &c. 1 Chron. 24. Euery ranke or course serued weekly in the Temple by turne, and the ranks receiuied their names from those, who at that time were the heads of the severall Families, and euer after retained the same names. The chiefe of euery ranke was called, *Summus Sacerdos istius classis*: The chiefe Priest of that ranke. Hence it is that wee reade of many High-Priests assembled together, Marke 14. 1. Furthermore wee are to note, that as the weekly course fell out by lot, so did they by lot determine each particular Priests seruice; namely, who should burne Incense, who slay the beasts, who lay them on the Altar, who dresse the Lampes, &c. Zacharias was of the course of Abia, Luke 1.5. that is, of the eighth course, and his lot was to burne Incense, Luke 1.9.

The office of the *Levites* was to pitch, to take downe, to beare vp and downe the Tabernacle, and the vessels thereof. Levi had three sonnes, *Gershon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguisht into three orders, *Gershonites*, *Cohathites*, and *Merarites*. The *Gershonites* charge was to carrie the couerings and hangings of the Tabernacle. The chiefe things within the Sanctuary were committed to the *Cohathites*. The wood-worke, and the rest of the instruments were committed to the charge of the *Merarites*, Numb. 3. This was the office of the *Levites*, in Moses his time, and whiles they were on their iourney in the wilderness; but afterward when they were settled in the promised Land, then David changed their office, appointing them, some to haue the charge of the treasures of the Temple,

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*I Chron. 26.* 20. others to be ouer-seers and *Judges*, others to be *Porters*, others *Singers*, *I Chron. 23.4.* The *Singers* in time of singing were clad in linnen Robes, or Surplesses, *2 Chron. 5. 12.* The *Singers* were diuided into twenty foure orders or courses, *I Chron. 25.8.* And the *Porters* into as many, *I Chron. 26.* that both might supply their turnes weekly by lot, as the *Priests* did. In *Moses* time also, their *Consecration* beganne at the fiftie and twentieth yeare of their age : In *Dauids* at the twentieth, *I Chron. 23. 24.* *Ezra 3.8.* Here wee may note the libertie granted vnto the *Church*, in changing *Ceremonies* : the office of the *Levites* in *Dauids* time, was not the same as in *Moses*; and againe, *Moses* and *David* agreed not in the time of their *Consecration*. Againe, in the *Christian Church* we shall finde in *Matthias* his election, the vse of *Lots*; not so in *Panls*, or any other of the *Apostles*: In their meetings, vse of an *holy kisse*; and at the *Lords Supper*, vse of their *Loue feasts*, both now antiquated throwout *Christendome*.

Moreover there are certaine degrees obserueable among the *Leuites* : First, their *Initiation*, when they were a moneth old, they were *initiated*, and presented vnto *God*, *Numb. 3.15.* Secondly, their *Consecration*, they were *consecrated* by imposition of hands, when they were fiftie and twentie yeares old, *Numb. 8. 24.* From thence for the fiftie yeares following, they learned their office. Those that imposed hands on them, are said in the Text *Numb. 8. 10.* to bee the *sonnes of Israel*. *Chazkuni* interpreteth that place, the *First-borne of Israel*. They were the *Representatiue Church*, and

The High-Priest, Priests, Levites, and, &c. LIB. I 23  
and in allusion to this, the Church of Christ is called the Church of the first-borne, Hebr. 12. 23. At the same time the Levites were waued by the Priests, that is, as the Greeke readeis it, <sup>f</sup> Separated, <sup>f</sup> Αποειναι απων. which word is vsed for the Ministers of Christ, <sup>g</sup> Se- <sup>g</sup> Αποειστε.

parate mee Barnabas and Paul, Acts 13. 2. Thirdly, their Ministratiōn, to carrie vp and downe the Tabernacle, and this was at the thirtieth yeare of their age, vntill the fiftieth, Numb. 4. 3. Lastly, their vocation, or discharge from that laborious seruice of carrying the Tabernacle; notwithstanding euē then they were to serue in their charge, to encampe round about the Tent, to sing, and to beware that no stranger came into the Temple, <sup>h</sup> and likewise to ouersee and instruct younger Levites in manner of Bishops. Vnto these degrees <sup>b</sup> Francisc. Junius the Apostle seemeth to haue respect: They that <sup>Anales. Expos.</sup> haue ministred well get themselues a good degree, <sup>Num. 8.</sup> <sup>i</sup> Tim. 3. 13. The like kinde of <sup>i</sup> degrees are ob- <sup>i</sup> Dionys. Halycar- servable among the Vestall Virgins, they remained <sup>naff. lib. 2.</sup> in their Nunery thirtie yeares. Ten yeares they learned the mysteries of their profession; Ten yeares they exercised them; and Ten yeares they taught them others. From this custome of imposing hands on the Levites, hath flowne the like custome, vsed by the Apostles in conferring Orders, Acts 6. 6.  
<sup>i</sup> Tim. 5. 22.

Obserue the difference of these three phrases, *Xεγραδία*, The imposition of hands. *Xεγραδία*, The holding vp of hands, in token of elevation or ordination, Acts 14. 23. And *εκτασις χερῶν*, A stretching forth of the hands. Both the first gestures were vsed in Ordination, or conferring Orders. The first of all, namely,

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 namely, imposition of hands, was borrowed from the Hebrewes. The second, namely, the holding vp of hands, was taken from the <sup>4</sup> Athenians, who had two sorts of Magistrates, κακού, *Magistrates chosen by Lots*: and χειράρχαι, *Magistrates chosen by holding vp of hands*. The third gesture of the hands, called εὐτελεῖς χειρῶν, *A stretching forth of the hands*, sometimes it is termed, τὸς χειρὶς ράπα, *the beckning with the hand*, a gesture vsed in crauing silence; so Paul stretched forth the hand and answered for himself, *Act. 26.1.*

<sup>4</sup> *Æschines contra Ctesiphonem.*

<sup>1</sup> *Herodian. p.45.*

<sup>m</sup> *Mosis Kotensis,*  
*sol. 211. col. 4.* There were <sup>m</sup> another sort of holy persons, termed אֲנָשִׁי מִיעֵד *Anshe, Magnamad, Viri stationarii*, the Law requiring that whosoeuer offered either gift or sacrifice, he should present it unto the Lord with his owne hands, and stand by during the time of his oblation. Now because all Israel could not stand by, for the narrownesse of the place, hence when an offering was made for all the people, certain selected persons chosen for that purpose, supplied the stead of all the people. They were diuided as the *Priests* and *Leuites*, into twentie foure rankes and orders, weekly to minister in the *Temple*, but the choice was not restrained to the Tribe of *Leui*, but was indifferently made out of the people. Every ranke had one foreman, chiefe aboue the rest, termed <sup>n</sup> *Stationum Princeps*, the *Foreman of that station*. The *Nethinims* office was to bee hewers of wood, and drawers of water for the house of God; they were not *Leuites*, no nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Ioshuah* made in this manner tributary, *Iosb. 9.23.* They were afterward called *Nethinims*,

רָאשׁ  
מַעֲטָר

*Nethinims*, Ezra 2.43. from *נָתָן* *Nathan*, which signifieth to giue, because they were giuen for the seruice of the Temple. Their office was vile and base, as appeareth by that prouerbiall speech; From the hewer of thy wood, vnto the drawer of thy water, Deut.29.11.

## CHAP. VI.

## Of the Prophets.

**T**here are diuers names giuen vnto the Expositors of the Law, and although the particular yeare or time when each name beganne, be not clearely euidented by monuments of *Antiquity*, yet in generall wee may conceiuie three distinct periods of time, in which the names altered. First, from *Adam*, vntill *Moses*. Secondly, from *Moses*, till the peoples returne from *Babylon*. Thirdly, from their *returne*, vntill the dayes of *Christ*, and after. In the first period as *Adam* was *Prophet* and *Priest* in his family, so afterward euerie first-borne supplyed these two offices, together with their *Princely* office in their severall families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is cleare to any acquainted with Scripture; the greatest doubt is, what sufficient proofe there is for their *Priesthood*. *Adams Priesthood* is gathered hence, <sup>2</sup> because that Gen. 4.3, & 4. *Abel* and *Kain* are said to haue brought their sacrifices: to haue brought them, namely, vnto *Adam*, who offered them vnto God in their

<sup>2</sup> Bertram Polit.  
1st. cap. 2. p. 17.

name. The *Priesthood* of the *First-borne* is gatherable hence, because the *Leuites* were appointed to the seruice of the Altar, in stead of the first-borne, and as their *λυτρόν*, or price of *Redemption*, Num. 3.41. In the second period, though a priuate catecheticall exposition of the Law belonged to the *Masters of families*, yet the publike ministeriall exposition thereof was appropriated to *Priests*, and *Prophets*. In the third period when prophecie ceased, then the office of expounding Scripture was more common, and in stead of *Prophets* came in a multitude of other Expositors; In generall wee may call them *teachers of Israel*, Ioh. 3.10. Wee may distinguish them into three severall sorts, 1. *wisemen*, 2. *Scribes*. 3. *Disputers*. The *Apostle* compriseth them all, 1 Cor. 1.20. Where is the *wise*? Where is the *Scribe*? Where is the *Disputer*? Vnto any of these, or whatsoeuer other *Doctor* eminently gifted aboue others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *wisemen*. Thirdly, their *Scribes*. Fourthly, their *Disputers*. Fifthly, their *Rabbies*.

To Prophecie, or to bee a *Prophet*, hath diuers acceptions in Scripture. First, it is taken for the *bookes and writings of the Prophets*. They haue *Moses* and the *Prophets*, Luke 16.29. Secondly, for the whole word of *God*: No Prophecie in the Scripture is of any priuate motion, 2 Pet. 1.20. Thirdly, those vnto whom God vouchsafeth familiarly to reveale himselfe, they are called *Prophets*. *Abraham* was a *Prophet*, Gen. 20.7. and *Miriam* a *Prophetesse*, Exod. 15.20. Fourthly, ordinary interpreters of the word are called *Prophets*. He that recei-  
veth

ueth a Prophet in the name of a Prophet, Matth. 10. 41. Lastly, it is taken for those; who were enabled by diuine revelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is, that *Prophets* in old time were called *Seers*, 1 Sam. 9. 9. And their *Prophecie* was termed a *vision*, Esay 1. 1. because God extraordinarily enlightened their minds with the knowledge of these secrets.

There are three obserueable names applyed to *Prophecie* in *Scripture*. 1. *Verbum Domini*. 2. *Visio*. 3. *Onus*. The *word of the Lord*. *Vision*. *A burden*. The first importeth the *Lord* speaking, or reuealing his secrets ; the second implyeth the *Prophets* attending, or beholding them ; the third being applied onely to *Judgements*, signifieth the *burdenesse* of them, on that people against whom they came forth.

For the propagation of learning, Colleges and Schooles were in diuers places erected for the *Prophets*, their *Schollers* were termed <sup>b</sup> *Fili Propheta* <sup>b Bodem sensu</sup>  
*tarum*, *Children of the Prophets*, 2 Kings 6. 1. vnto <sup>Graci appellant ar-</sup>  
which phrase there is allusion, Matth. 11. 19. <sup>tis medicæ candi-</sup>  
*Wise is iustified of her children* : by reason of this <sup>datos ierigâv tra-</sup>  
relation, the *Prophet* sometime is called a *Father*, <sup>Eras. Epst.</sup>  
*Elisha cryed out, my Father, my Father*, 2 King. 2. 12: <sup>Targum. 2. Reg.</sup>  
<sup>c</sup> *The Targum expoundeth that place, Rabbi, Rab-* <sup>2. 12.</sup>  
*bi*, as much as to say, *my Master, my Master*. And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our *Sauiours* speech, Mat. 23. 9. *Call no man Father vpon earth*.

The <sup>d</sup> *Scripture* sometimes ioyneth to the name of the *Prophet*, the name of his *Father*, as

## Of the Prophets.

Hosea the sonne of Beerie, Hos. 1. 1. And such a one the Hebrewes confess to bee both a Prophet, and the sonne of a Prophet. Sometimes it mentioneth the Prophets name, but not the Fathers, such a one they confess to bee a Prophet, but not the sonne of a Prophet: Sometimes it mentioneth with the Prophet, the name of the City where hee prophesied, and then it followeth, that he was a Prophet of that City. When a Prophet is mentioned without the name of the City, then he is thought to bee a Prophet of Ierusalem.

2. *Wisenmen*: This title though in it selfe it bee generall and common to all Doctors, and Teachers of the Law, yet for many yeares before our Saviours Incarnation, <sup>c</sup> it was either arrogated by the Pharisees, or else by the ignorant multitude appropriated vnto them, from an opinion of their extraordinary wisdome, in teaching of Traditions, which they preferred beyond the Law. Hence the Pha-

<sup>1</sup> Drus. de trib. sc. A. <sup>p</sup> 86.  
risees were called, <sup>c</sup> *Masters of the Traditions*. And hence was that counsell of R. Eleazar to his Schol-

<sup>s</sup> Buxtorf. Recens. operus Talmud. p. 195.  
lars, <sup>s</sup> That they should forbid their children from the study of the Bible, and place them betweene the knees of their wisemen. <sup>b</sup> Likewise hence, when

<sup>b</sup> Hieronym. ad al. c. 10. any of their Doctors did reade Lecture, their saying was, οἱ οὐρανοὶ μέντος, Our wisemen doe teach traditions. The like ambition we shall finde among the Græcians, all of them striing to be intituled Σοφοί, wisemen. And hence, whensoeuer the chiefe of them had pleased the people in the performance of their Orations, or any other publicke busynesse, they were honoured with a Grande Zōps, that is, with a loud acclamation of οὐρανοῖς, οὐρανοῖς, well.

<sup>c</sup> Gorionid. lib. 4.  
cap. 20.

Well done, or wisely done, vntill Pythagoras in dislike of such swelling titles, stiled himselfe *Philosophus*, a *Louer of wisdome*, which kinde of modesty was afterward practised by the *Hebrew Doctors*, for they in after times, to auoid the suspition of arrogancie, refused the name of חכמים Chac-mim, *Wisenen*,<sup>i</sup> and stiled themselves, חלמנים : Elias Tisbit. Discipuli sapientum, *Learners of Wisedome*.

3. Scribes : This name was giuen to two sorts of men, some merely *Laickes*, others *Clergie men*. The body of the *Laicke Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write, we may *English* them *Scriueners*. This office was appropriated to the Tribe of *Simeon*. In this sense we read not of *Scribes* in the *Scripture*, although the ground of their first institution haue beeene taken thence; namely, from those words which *Jacob* vsed vnto *Simeon* and *Leui*; I will diuide them in *Jacob*, and scatter them in *Israel*, Gen. 49.7. So that as *Leui* had no portion, but liued dispersed among the other Tribes, by the benefit of the Altar: <sup>k</sup> In like manner *Simeon* had no portion in the iudgement of the *Hebreves*, but liued scattered among the other Tribes, getting their main-tenance by teaching and schooling little children: <sup>k. Solom. Iarchi  
Gen. 49. vide Ambros. tom. 4. cap. 3.  
& Targum Hiero-  
sahmit.</sup>

whether this office of teaching children was appropriated to them, I leauue to the enquiry of others; certaine I am, that the *Simeonites* had their owne inheritance by *Lot*, *Iosb.* 19.1. and the prophecie concerning their being scattered, is thought to haue beeene accomplished in this, that the inhe-

ritance of the *Simeonites*, was taken out of the portion of the children of *Iudah*, *Iosb.19.9.* Furthermore it is certaine, that if not all *Scriueners*, yet those publike Notaries who were employed in drawing deeds, and writing contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Vnto this there is allusion, *Psalm. 45.1.* My tongue is as the penne of a swift writer, or ready *Scribe*. Out of the body of these I conceiue certaine choice men to haue beene elected for publike imployments, some to attend the *King*, as his *Secretaries*, termed καμπατεῖς βασιλέως, the *Kings Scribes*, *2 King.12.10.* Such were *Sheia*, *2 Sam.20.25.* And *Shaphan*, *2 King.22.3.* Others to attend the publike Courts and Consistories: they much resembled our *Clerkes of Assizes*, these were termed καμπατεῖς λαῶς, the *Scribes of the people*, *Matth.2.4.* It. *1 Maccab.5.42.*

The second sort of *Scribes* belonged to the *Clergie*, they were Expositors of the Law, and thence are they called καμπατεῖς τὸν νόμον ρουχοῦ, & νομοδικαῖοι, *Scribes of the Law*, *Esr.7.9.* *Expounders of the Law*, *Luke 7.30.* and *Doctors of the Law*, *Luke 5.17.* Their office was to write, reade, and expound the Law of *Moses* to the people. The name was a name of *Office*, not of *Sect*. Of this sort was *Esdras*, *Esr.7.6.* who though hee were a *Leuite*, yet<sup>1</sup> others there were of the Tribe of *Iudah*, and, as it is thought, they might indifferently bee of any Tribe. The name was of the like esteeme among the *Hebrewes*, as the *Magi* were among the *Chaldeans*; the *Quindecimuiiri* among the *Romanes*, for expounding *Sybillae* *Oracles*: or the *Canonists* in the *Church*

<sup>1</sup> Drusius de tribus  
seculis lib.2.cap.12.  
ex Chald. paro-  
phrast.

Church of Rome. The word סופרים Sopherim, translated *Scribes*, signifieth *Numberers*, or *Computers*, and is applied to the *Masorites*, because they spent their time in reckoning, and numbring, not onely the verses, but the words also, and letters of each booke thorowout the *Bible*; which as it is an argument of their industry, <sup>m</sup> so likewise <sup>a Augustin. in Psalm 40.</sup> of Gods preuidence, in the preseruation of his truth inuiolable. As the *Wise men* in their preaching presed traditions: so the *Scribes* claue to the written word, whence they were <sup>n</sup> termed *Text-men*, or <sup>n Drusus de trib. sectis l. 2. cap. 13.</sup> *Masters of the Text*. And to this purpose it is worth our obseruing, that whereas both the *Scribes* and the *Pharises* sought to fasten accusations vpon our *Sauiour*, Matth. 9. The *Scribes* accused him of blasphemie, Vers. 3. The *Pharises* of eating with *Publicanes* and sinners, Vers. 11. The *Scribes* accusation was a breach of the Law; the *Pharises* a breach of traditions.

3. The *Disputer*. • He insisted vpon allegories, <sup>o Vide Thibiu in</sup> and searched out mysticall interpretations of the **תורה** *Text*. Hence himselfe was termed *Darschan*, and his exposition, or homily, *Midrasch*. And their Schoole, *Beth Hammidrasch*. They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Psalme 84.7.* They goe from strength to strength, <sup>p</sup> is interpreted, from their *Temple* to their <sup>r Targum Psalm:</sup> *Beth Hammidrasch*, from an inferiour to an higher <sup>s 84.7.</sup> Schoole. Hereby we see the difference betweene those three sorts of preachers mentioned by *Saint Paul*. The *wise men* were teachers of *Traditions*, the *Scribes* teachers of the *Text* according to the literall interpretation, and the *Disputers* teachers of *allegories*,

allegories and mysteries; which fabulous expositions, because they breed questions and disputations, ἐντοεις μαρτυριῶν, 1 Tim. 1.4. Hence is it that such an expositor is termed ἀξιωτής, A Disputer. These three sorts of preachers, which Saint Paul termeth, the wise man, the Scribe, and the Disputer, 1 Cor. 1. 20. are by the Hebrewes named חכם Chacam, סופר Sopher, רישׁן Darschan.

## CHAP. VII.

## Of their title Rabbi.

**A**bout the time of our Sauiour Christ his nativity, titles beganne to bee multiplied, and amongst the rest, these of *Rab*, *Ribi*, *Rabbi*, and *Rabban*, were in especiall vse: they all are deriued from רָבָב, *Rabab*, signifying, *Multiplicatus fuit*, and they sound as much as μαρτυροῦσας, that is, a Master, or Doctor, eminently gifted with variety of knowledge. Concerning these titles, they write thus, \*that *Rabbi* is a more excellent title than *Rab*; and *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggi*, *Zachari*, *Malachi*, was more excellent than *Rabbis*. About this time they vsed a set forme of discipline in their Schooles. The Scholler was termed תלמיד, *Talmid*, a Disciple in respect of his learning, קטן *Katan*, a Junior, in respect of his minority, בוגר *Bachur*, that is, one chosen, or elected, in respect of his election or cooptation; into the number of Disciples. After hee had proued

\* Aruch in voce  
רָבִי

proued a good proficent, and was thought worthy of some degree, then was hee by imposition of hands made a Graduate, חבר Chaber, a companion to a Rabbi. This imposition of hands, they termed סמיכה, vel Semicah, or Semicuth, which ceremony they obserued in imitation of Moses toward Ioshua. The Lord said vnto Moses, Take thou Ioshua the sonne of Nun, in whom is the spirit, and, Put thine hand upon him, Numb. 27. 18. At which time hee that imposed hands on him, vsed  
 b this forme of words, *I associate thee, and bee thou associated.* After this, when hee was worthy to teach others, then was hee called Rabbi ; and whereas in his minority, his owne name being suppressed, he was called onely by his Fathers name, the sonne of N. When hee was made Graduate by imposition of hands, then was hee called by his owne name, N. the sonne of N. And afterward when hee was thought worthy to teach, then was the title Rabbi prefixed, after this manner; Rabbi N. the sonne of N. For example, Maimonides, at first was termed onely Ben Maimon, the sonne of Maimon : after his degree, then was hee called by his owne name added to his Fathers, Moses Ben Maimon, Moses the sonne of Maimon : at last being licenced to teach, then was he called רמבם Rambam, which abbreviature, consisting of Capitall letters, signifieth Rabbi Moses ben Maimon, Rabbi Moses the sonne of Maimon. So Rabbi Leui, the sonne of Gersom, in his minority was called the sonne of Gersom, afterward Leui the sonne of Gersom ; at last, רלבג Kalbag, Rabbi Leui the sonne of Gersom. This distinction of Schollers,

אוי סטראן  
אותך תהיה  
סטלהן  
Id est, Scaligere interpræte: Ego ibi impono manum, & manus tibi imposta esto. Trib. c. 5. p. 264. vide etiam Cuneum de Rep. Heb. lib. 1. cap. 12.

*Companions, and Rabbies, appeareth by that speech  
 of an ancient Rabbi, saying, I learned much of  
 my Rabbies or Masters, more of my Companions,  
 most of all of my Schollers.*

*That euery Rabbi had  
 disciples, and that his owne disciples, and other  
 well-wishers stiled him by the name of Rabbi, in  
 the dayes of our Sauiour, needeth no proofe. Iudas  
 came to Christ, and said, God saue thee Rabbi, Matt.  
 26.49. In like manner Iohns Disciples came and  
 saluted Iohn by the name of Rabbi, Iohn 3. 26.*

*And Christ by the name of Rabbi, Iohn 1. 38. But  
 whether there was such a formall imposition of  
 hands then in vse, I much doubt. The manner*

*of their meetings, when Disputations were had  
 in their Synagogues, or other Schooles, was thus.  
 The chiefe Rabbies satte in reserued chaires, these  
 are those chiefe seats in the Synagogues, which the  
 Scribes and Pharises so affected, Matth. 23. 6.*

*Their Companions satte vpon benches or lower  
 forme, their Schollers on the ground at the feet of  
 their Teachers. Saint Paul was brought vp at the  
 feet of Gamaliel, Acts 22. 3. And Marie satte at  
 Iesu's feet, and heard his word, Luke 10. 39. The  
 posture of their body differed according to their  
 degrees.*

*The Rabbi is described to bee רָשֶׁב, Rāshēb,  
 one that sitteth: The Companion, מַעֲטֵה, Mutēh,  
 the word signifieth a kinde of leaning vpon  
 a bed or bench, ones head lying in the others bo-*

*some, in manner of the ancient sitting at table, and it  
 was a deportment of the body, inferiour to that of  
 sitting: The Scholler was termed מְהֻאָבֵךְ, Mi-  
 thabek, one that doth lie along in the dust, and  
 this was a token of the Schollers humilitie, thus  
 humbling*

*Scaliger in Tri-  
 bneris cap.5. ex c.1.  
 Beracoth.*

*Pirke Aboth c.4.*

humbling and subiecting himselfe even to the feet of his Master : & This same custome it is <sup>& Ambro. Cor. 14.</sup> thought, Saint Paul laboured to bring into the Christian Church, <sup>I Cor. 14.</sup> Their Schollers were not all of equall capacity, whence <sup>h</sup> they said, some <sup>h</sup> *Pirke Aboth. c. 5.* had *conditionem spongiæ*, others *lepsydræ*, others *faccifæcinacei*, and others *Cribri*. Some resembled the *sponge*, and sucks in all that they heard without iudgement ; others the *Hourc-glaſſe*, they tooke in at one eare, and let out at the other ; others the *winesacke*, thorow which Wine is so drained from the dregges, that onely the dregges remaine behinde : lastly, others the *Ryng-seiue*, which in winnowing lets out the courser seed, and keepeth in the corne.

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CHAP. VIII.

Of their Nazarites and Rechabites.

**T**HERE are two sorts of *Votaries* mentioned in the Old Testament, *Rechabites*, *Ierem.* 35. and *Nazarites*, *Numbers 6*. I finde scarce anything warrantable concerning these two, more than what the Scripture deliuereſt in the forequoted places : therefore concerning the matter of their vowes, I referre the Reader to the foreſaid Texts of Scripture, here onely we will note the distinction of *Nazarites*. The first are these *Votaries*, termed ſo from *Nazar*, to ſeparate, becauile they ſeparated themſelues from three things : First, from *Wine*, and all things proceeding from

## LIB. I. Of their Nazarites and Rechabites.

the Vine. Secondly, from the razor, because they suffered no razor to come vpon their head, but let their haire grow all the dayes of their separation. Thirdly, from pollution by the dead : this separation againe was twofold, either for a set number of dayes, or for a mans whole life, that they termed *Naziratum dierum*, this, *Naziratum seculi* : of that sort was Saint Paul and those foure with him, *Acts 21.24*. Of this sort was Sampson, *Judges 13*. and John Baptist. The iust number of dayes, how long the former of these two separated themselves, is not expressed in *Scripture*, but the <sup>a</sup> Hebrew Doctors determine them to be thirty, because it is said, *Numb. 6.5*. *Domino sanctus וְרִירָה erit*; which word, (say they) containing thirty, expresseth the iust number of dayes to be obserued in this voluntary separation. The second sort of Nazarites, were so termed from נָצַר, *Natsar*, from whence commeth *Natsereth*, or *Nazareth*, the name of a certayne Village in *Galile*, where Christ was conceiued and brought vp : Hence our Sauiour himselfe was called a *Nazarene*, or *Nazarite*, *Matt. 2.23*. and those that embraced his doctrine *Nazarites*, *Act 24.5*. Afterward certaine Heretikes sprung vp, who, as the *Samaritanes* ioyned *Iewish Ceremonies*

<sup>b</sup> Hieronym. *Isie* with Heathenish rites : so <sup>b</sup> they ioyned together  
<sup>c</sup> Idem refert E. *Chriſt* and *Moses* ; the *Law* and the *Gospell* ; *Baptisme* and *Circumcision* : of the beginning of these wee shall reade, *Act 15.2*. Then came downe certayne from *Iudea*, and taught the brethren, saying, Except yee bee circumcised after the manner of *Moses*, yee cannot bee saved. These Heretiques were called *Nazarites*, either of malice by the *Iewes*,

<sup>a</sup> Schindler in Fen-  
taglot.

to bring the greater disgrace vpon Christian religion; or else because at first they were true, though weake Nazarites, that is, Christians misled by Peters Iudaizing at Antioch, Gal. 2. 11. And hence it is thought, that the Church at Antioch, in destruction of this new-bred heresie, fastened vpon them by the name of Nazarites, forsooke that name, and called themselues Christians, Acts 11. 26. Symmachus that famous interpreter of the Old Testament, was a strong desender of this heresie, and from him in after times they were named Symmachiani. The Iewes had them in as great hatred, as the Samaritans, whereupon three times every day, at morning, noone tide, and euening, they closed their prayers with a solemn exortation, Maledic Domine Nazoræis. Lastly, another sort of Nazarites there were, so termed from נזיר, Nasar, signifying to abolish, or cut off; because they did abolish and cut off the ffe books of Moses, reiecting them as not Canonicall.

Francisc. Lut.  
parall lib. I. 8.

Augustin. lib. 19.  
contra Faustum  
Manicheum, c. 4.  
Epiphan. lib. I.  
Tom. 2. heres. 29.  
Tom. 1. her. 18.

### CHAP. IX.

#### Of the Assideans.

**I**T is much controwersed, whether the Assideans were Pharises or Essenes, or what they were? Were I worthy to deliver my opinion, or, as the Hebrewes prouerbe is, to thrust in my head amongst the heads of those wise men: I conceiue of the Assideans thus. Before their captivity in Babylon, wee shall finde the word חסידין, Chasi-

dim, (translated *Assidei*, *Assideans*,) to signify the same as צָדִיקִים, *Tsadikim*, *Iust*, or good men : both were vsed promiscuously, the one for the other, and both stood in equall opposition to the רשעים, *Reschagnim*, that is, *vngodly*, or wicked men. At this time the whole body of the Iewes were distinguisht into two sorts, *Chasidim*, and *Reschagnim* : *Good and Bad*.

\* D. Kimchi Esal.  
Eo3.17.

<sup>b</sup> Pirke Aboth, c. 5.

After their captiuitie, the *Chasidim* beganne to bee distinguished from the *Tsadikim*. <sup>a</sup> The *Tsadikim* gaue themselues to the study of the Scripture. The *Chasidim* studied how to adde unto the Scripture. <sup>b</sup> Secondly, the *Tsadikim* would conforme to whatsoeuer the Law required : The *Chasidim* would bee holy aboue the Law. Thus to the repairing of the Temple, the maintenance of sacrifices, the releefe of the poore, &c. they would voluntarily adde ouer and aboue, to that which the Law required of them. Whence it is noted, that those were *Chasidim*, who would say, *What is mine, is thine, and what is thine, is thine owne*; those *Reschagnim*, which would say, *what is thine is mine*; and *what is mine is mine owne*; and it is probable, that that middle sort mentioned in the same place, who would say, *what is mine is mine, what is thine is thine owne*; were the very *Tsadikim*.

At this time the body of the Iewes were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, *uncleane*, *wicked*, and *vngodly men*. Secondly, *Tsadikim*, *singol*, *Iust*; and *righteous*, *men*. Thirdly, *Chasidim*, who are sometimes translated *sancti*, *Holy men*, and that for the most part:

part: <sup>c</sup> but sometimes also ἄγαδοι, *Good men*: These of all others were best reputed, and beloued of the people. The Apostle shewing the great loue of Christ, dying for vs, amplifieth it by allusion vnto this distinction of the people: *Christ dyed for the ungodly*. Scarcely for a *righteous man* will one die, yet peraduenture, for a *good man* some would euen dare to die, *Rom. 5. verses 6,7.* The gradation standeth thus: Some peraduenture would die for one of the *Chasidim*, a *good man*: Scarcely any for one of *Tsadikim*, a *iust*, or *righteous man*: For the *Reschagnim*, or *ungodly*, none would die; yet Christ died for vs *ungodly*, being sinners, and his enemies.

Now as long as these workes of supererogation remained arbitrary, and indifferent, not required is necessary, though preferred before the simple obedience to the Law: so long the heat of contention was not great enough to breed sects and heresies: But when once the precepts and rules of supererogation were digested into *Canons*, and vrged with an opinion of necessity; Then from the *Chasidim* issued the brood of *Pharises*; <sup>d</sup> and also from them (as it is probably thought) the heresie of the *Essens*, both obtruding vnwritten traditions vpon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture: At this time the *Tsadikim* in heat of opposition reieected not onely traditions, but all Scripture, except onely the fine booke of *Moses*; for which reason they were called *Karaim*<sup>e</sup>. Some are of opinion they reieected onely *traditions*, and embraced all the booke of Scripture: Which opinion.

<sup>c</sup> *Affidai de quibus agitur. 1 Macab. 7.  
13. vocantur à 10.  
sepho, lib. 12. c. 16.  
αγάδοι καὶ οὐτις  
εῖστος.*

<sup>d</sup> *Ioseph. Scaliger.  
Tribes. cap. 22.*

<sup>e</sup> *Ioseph. Scalig. ibid.*

nion soever wee follow, they had their name קראים, Karaim, *Textuales, Scriptuarii, (i.) Text-men, or Scripture readers*, because they adhered to *Scripture alone, notwithstanding and gainesaying traditions, with all their might*. And if we follow the latter, then all this while the Karaim were farre from heresie: but in processe of time, when from Sadok, and Baithus, these Karaim learned to deny all future rewards for good workes, or punishment for euill, or resurrection from the dead; now the Karaim became compleat Sadduces, and perfect *Heretiques*, taking their denomination from their first author, Sadok. The time of each heresies first beginning, shall be more exactly declared in their sevall Chapters.

## C H A P. X.

## Of the Pharises.

\* Quartam etymologiam (cuius fundus & auter putatur Hieronymus Praefat. in Amos) resellit Scriptura Hebraica, si enim Pharisens diceretur à verbo פָרַץ D. uidere, scriberen- sur Pharisai פְרוֹצִים פְרֹשִׁים

<sup>mon</sup> Gorionides, c. 22.

**T**Here are <sup>a</sup> three opinions concerning the Etymologie of the name *Pharise*. The first, are those which derive it from פָרַש, *Parash*, *Expandere, Explicare*; either from the enlarging and laying open their phylacteries, or from Pharisens diceretur their open performance of good workes in publike view of the people, as being ambitious of mans praise. Secondly, from פָרָש, *Parasch*, *Exponere, Explanare*; because they were of chiefe repute, and counted the profoundest Doctors for the exposition of the Law, so that they were termed <sup>b</sup> Peruschim, quia Poreschim; -Pharises, because they were exounders

pounders of the Law. Thirdly, others deriuē the name from the same verbe, but in the coniugation *Piel*, where it signifieth *Diuidere, separare*, to separate. <sup>c</sup> In this acception, by the *Greekes* they were termed *ἀπειρόντος*, we may English them Separatists. Their separation is considerable, partly in the particulars vnto which; partly in those from which they Separated.

First, They Separated themselves to the studie of the Law, in which respect they might bee called, *ἀπειρόντος εἰς τὸν νόμον*, Separated vnto the Law. In allusion vnto this, the Apostle is <sup>d</sup> thought to haue stiled himselfe, *Rom. 1. 11. ἀπειρόντος εἰς εὐαγγέλιον*, <sup>d Drusius de trib. sect. lib. 2. c. 2.</sup> Separated vnto the Gospell: when hee was called from being a *Pharise*, to bee a Preacher of the Gospell: and now not separated to the Law, but to the Gospell.

Secondly, They separated themselves, or at least pretended a <sup>e</sup> separation to an extraordinary sanctity <sup>c Suidas.</sup> of life aboue other men. God I thanke thee that I am not as other men are, extortioners, vniust, adulterers, &c. *Luk. 18. 11.*

The particulars from which they separated themselves, were these:

First, From commerce with other people, as afterward will appeare in their traditions, whence they called the common people by reason of their ignorance, οἱ ἄνθρωποι *populum terreæ*, the people of the earth. In the Gospell of Saint John, 7.49. they are called οἱ χαράκοι: *This people who knoweth not the Law are cursed.*

Secondly, From the <sup>f</sup> apparell and habit of other <sup>f R. David. Sophon.</sup> men: for they vsed peculiar kindes of habits, where- <sup>1.8.</sup>

by they would bee distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terræ, conculatio sunt Phariseorum.*

Thirdly, From the <sup>8</sup> customes and manners of the world.

This heresie of the Pharises seemeth to haue had its first beginning in *Antigonus Sochæus*. He being a *Pharise* succeeded *Simon the Just*, who was coetanean with *Alexander the Great*: hee liued three hundred yeares before the birth of *Christ*.

<sup>8</sup> Chrys. Matth. 15.

<sup>i</sup> Flavius Joseph. lib 13. cap. 18.

<sup>ii</sup> Ioseph. lib. 13. c. 9.

<sup>iii</sup> Ioseph. de bello lib. 2. cap. 12.

<sup>m</sup> Serap. Trihaeres. lib. 2. cap. 3. It. Drus. in præter.

The Pharises were <sup>b</sup> not tied to any particular Tribe or Family, but indifferently they might bee of any. Saint Paul was a Beniamite; <sup>i</sup> Hyrcanus was a Leuite.

Each sect had his *Dogmata*, his proper *Aphorismes*, *Constitutions*, or *Canons*: so the Pharises had theirs. My purpose is, both concerning these and the other sects, to note onely those *Canons*, or *Aphorismes*, wherein chiefly they were hereticall, and one differing from the other.

First, the Pharises <sup>b</sup> ascribed some things to Fate or Destinie, and some things to mans Free-will.

Secondly, They confessed that there were *Angels* and *Spirits*, *Acts 23.8.*

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and <sup>i</sup> taught that the soules of euill men deceased, presently departed into euerlasting punishment; but the soules, they say, of good men, passed by a kinde of Pythagorean *metempsychosis* into other good mens bodies. Hence it is <sup>m</sup> thought, that the different opinions concerning our *Sauiaour* did arise; Some saying that hee

he was John Baptist, others Elias, others Jeremias, Matth. 16.14. As if Christ his body had beene animated by the soule either of John, Elias, or Jeremias.

Fourthly, they did stiffly maintaine the traditions of their Elders. For the better vnderstanding what their traditions were, wee must know that the Iewes say the Law was <sup>a</sup> twofold, one committed to writing, which they called תורת שבכחה Thorah schebichtah, The written Law; the other delivered by tradition, termed by them, תורת בעל פה Thorah begnal pe. They say both were deliu-  
red by God vnto Moses vpon Mount Sinai, the latter as an exposition of the former, which Moses afterward deliuered by mouth to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to those of the great Synagogue, from whom successiue-  
ly it descended to after ages. These traditions were one of the chiefe controuersies betweene the Pharises and the Sadduces. <sup>b</sup> The Pharises said, Let us maintain the Law which our forefathers haue deliu-  
red into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And loe, the Sadduces said, Let vs not beleue or hearken to any tradition or exposition, but to the Law of Moses alone. The traditions which they chiefly vrged were these.

1. They would not eat vntill they washed their hands. Why doe thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread, Matth. 15.2. This washing is said to haue beene done πυρη, Marke 7. 3. that is, often, as some translate the word, taking πυρη in

## L I B . I .      Of the Pharises.

בְּטִילָה ?  
 1. οὐδὲ σωτεῖα.  
 Luke 1.39.  
 9 Ioseph. Scaliger.  
 Triberefc 7.

Theophaſter. in  
 Deut. 8.

<sup>1</sup> Theophylact. in  
 Marc. 7.3.  
<sup>2</sup> Beza in maioribus  
 suis annotationibus,  
 Marc. 7.3.

in this place, to signifie the same as *μύγη* in Homer, frequenter. Others translate the word accurate, diligenter, intimating the great care and diligence they vſed in washing: with this the <sup>¶</sup> Syriacke text agreeth. <sup>¶</sup> Others thinke that there is in that phrase, allusion vnto that rite or manner of washing in vſe among the Jewes, termed by them נטילת ידיים Netilath iadaim, the lifting vp of their hands. The Greeke word *μυγῆ*, is thought to expreſſe this rite, because in this kinde of washing, They vſed to ioyne the tops of the fingers of each hand together with the thumbe, so that each hand did after a ſort reſemble τὸν μυγέλων, i. a fist. This ceremony was thtis performed: First, they washed their hands cleane. Secondly, they composed them into the fore-mentioned forme. Thirdly, they lifted them vp, ſo that the water ranne downe to the verie elbowes. Lastly, they let downe their hands againe, ſo that the water ranne from off their hands vpon the earth. <sup>¶</sup> And that there might be ſtore of water running vp and downe, they powred fresh water on them when they lifted vp their hands, and powred water twice vpon them when they hanged them downe. Vnto this kinde of washing Theophylact ſeemeth to haue reference, when hee faith, that the Pharifes did <sup>¶</sup> cubitaliter lauare, wash vp to their elbowes. Lastly, others <sup>¶</sup> interpret *μυγῆ*, to be the firſt, or hand closed, and the manner of washing hereby denoted to bee by rubbing one hand closed in the palme or hollow of the other. All imply a diligent and accurate care in washing: the ceremonious washing by lifting vp the hands, and hanging them downe, best exprefſeth the ſuperition,

perstition, which onely was aimed at in the reproofe, though all these sorts of washing, to the *Pharises* were superstitious, because they made it not a matter of outward decency and ciuitie, but of religion to eat with washt or vnwasht hands, vrging such a necessity hereof<sup>a</sup>, that in case a man <sup>Drusius præterit.</sup> may come to some water, but not enough both to wash and to drinke, he should rather chuse to wash <sup>Math. 15. in ad-</sup>  
<sup>dend. & Buxtorf.</sup> than to drinke, though hee die with thirst. And it <sup>p. 193. ex Talmud.</sup> was deemed amongst them, as great a sinne to eat with vnwasht hands, as to comitt fornication. This tradition of washing hands, though it were chiefly vrged by the *Pharises*, yet all the *Iewes* maintained it, as appeareth by the places quoted.

Wee may obserue three sorts of washing of hands in vse among the *Iewes*. 1. *Pharisaicall* and *superstitious*, this was reproued. 2. *Ordinary* for outward *decencie*, this was allowed. The third *in token of innocencie*, this was commanded the *Elders* of the neighbour Cities in case of murder, *Deut. 21. 6.* It was practised by *Pilate*, *Mat. 27. 24.* and alluded vnto by *Danuid*, *I will wash my hands in innocencie, so will I compasse thine altar*, *Psal. 26. 6.*

2. *when they came from the market they washt*, *Marc. 7. 4.* The reason thereof was, because they there hauing to doe with diuers sorts of people, vnawares they might be polluted. The word vsed by Saint Marke is, *βαπτισθεντες*, they baptised themselves: implieth the washing of their whole bodie. And it seemeth that those *Pharises* who were more zealous than others, did thus wash themselves alwayes before dinner. The *Pharise* maruelled that *Christ* had not first washed himselfe before dinner,

dinner, Luke 11.38. Vnto this kinde of superstition S. Peter is thought to haue inclined, when he said, *Lord not my feet onely, but also the hands and the head*, John 13.9. Thus finding his modesty disliked, when he refused to haue his feet washt by his Lord and Master; now he leapeth into the other extreme, as if he had said, *not my feet onely, but my whole body*. Hence proceeded that sect of the Hemerobaptistæ, i. Daily baptists, so called <sup>x</sup> because they did euery day thus wash themselues.

3. They washed their cups, and pots, and brasen vessels, and tables, Mark.7.4.

4. They held it unlawfull to eat with sinners, Matt. 9.11. yea they iudged it a kinde of pollution to be touched by them, Luk. 7.39. If this man were a Prophet, he would surely haue knowne who, and what manner of woman this is which toucheth him, for she is a sinner. Of such a people the Prophet speaketh: They said, Stand a part, come not neare to me, or (as the words may bee rendred) <sup>y</sup>Touch me not, for I am holier than thou, Esay 65.5. <sup>z</sup> The like practice was in vse among the Samartians, who if they met any stranger, they cryed out, <sup>wi</sup> <sup>אַתָּה קָדוֹשׁ</sup> Ne attingas me, Touch not.

5. They fasted twise in the weeke, Luke 18.12. <sup>b</sup> Namely, Mundayes, and Thursdayes, <sup>c</sup> because Moses (as they say) went vp into mount Sinai on a Thursday, and came downe on a Munday.

6. They made broad their Phylacteries, and enlarged the borders of their garments, Matth. 23.5. Here three things are worthy our consideration. First, What these Phylacteries were. Secondly, What was written in them. Thirdly, Whence they

<sup>y</sup> הַאֲשֶׁר לֹא תִּחְמַד  
Ne attingas me.  
<sup>z</sup> Scalig. de emend. temp. lib.7. Idem refert Epiphan. lib. 1. Tom. I. cap. 13.

<sup>b</sup> Theophylact. in Luk. 18.12.11. Epi- phan. heres. 16.

<sup>c</sup> Druſius in Luc. 18.12.

they were so called. <sup>a</sup> Epiphanius interpreteth these <sup>b</sup> Epiph.lib.1.  
 Phylacteries to be ~~τακτία τιμωτα μερικές~~, purple studs or <sup>c</sup> Tom. I cap 15.  
 flourishes wouen in their garments : as if Epiphanius  
 had conceived the Pharises garment to bee like that  
 which the Roman Senators were wont to weare,  
 termed by reason of those broad studs and workes  
 wouen in it, *Laticlauum* : but seeing that these  
 Phylacteries were additaments and ornaments,  
 whereof there were <sup>c</sup> two sorts, the one tied to their  
 foreheads, the other to their left hands ; hence it <sup>c Moses Kotsensis  
præc. affir. 22:</sup>  
 followeth, that by these Phylacteries could not bee  
 meant whole garments, or any embossements, or  
 flourishings wouen in the cloth. Generally they  
 are thought to bee schedules or scrollles of parch-  
 ment, whereof as I noted there were two sorts, *Phy-*  
*lacteries for the head, or frontlets, reaching from*  
*one eare to the other, and tied behinde with a*  
*thong; and Phylacteries for the hand fastened vpon*  
*the left arme aboue the elbow on the inside, that it*  
*might bee neere the heart.* Both these sorts were  
 worne, not by the Pharises onely, <sup>f</sup> but by the Sad- <sup>e Maimon. in Te-</sup>  
 duces also, but with this difference ; The Pharises <sup>f</sup> phillims. 4. §. 3.  
 haply for greater ostentation wore their hand *Phy-*  
*lacteries aboue their elbowes : the Sadduces on the*  
*palmes of their hands.* <sup>g Scaliger. Tribus.</sup> Nay all the Iews wore them ; <sup>h</sup> ris p. 258.  
 our Sauiour Christ not excepted. The command  
 was generall, *Exod. 13.9.* It shall bee for a signe  
 vnto thee vpon thine hand, and for a memoriall be-  
 tweene thine eyes. So that it is not the wearing of  
 them which our Sauiour condemned, but the ma-  
 king of them broad, whereby they would appeare  
 more holy than others.

In these parchments they wrote <sup>i</sup> onely the <sup>b</sup> De- <sup>h Chrysost. & Hier-</sup>  
 catalogue <sup>i</sup> Matib. 23.

calogue or ten Commandements, in the opinion of Chrysostome and Hierome : but generally and vpon better grounds it is thought they wrote these four sections of the Law.

1. The first beganne, Sanctifie vnto me all the first-borne, &c. Exod. 13.2. to the end of the tenth verse.
2. The second beganne, And it shall bee when the Lord shall bring thee, &c. Exod. 13.11. to the end of the 16. verse.
3. The third beganne, Heare O Israel, &c. Deut. 6.4. and continued to the end of the ninth verse.
4. The fourth beganne, And it shall come to passe; if you shall hearken diligently, &c. Deut. 11.13. to the end of the one and twentieth verse.

These four Sections written in Scrolles of parchment, and folded vp, they fastened to their foreheads and their left armes : those that were for the forehead, they wrote in four distinct peeces of parchment especially, and if they wrote it in one peece, the length of euery Section ended in one columne, and they did put them into one skinne, in which there was the proportion of four houses or receptacles, and not into four skinnes: every receptacle was distinct by it selfe ; and those that were for the hand, were written in one peece of parchment principally, the four sections in four columns, but if they wrote them in four peeces, it was at length, and they put them in a skinne that had but one receptacle. <sup>k</sup> In time of persecution when they could not openly weare these Phylacteries,

<sup>i</sup> Moses Kotsens.  
fol. 104. col. 3.

<sup>k</sup> Mynster. de pra-  
cept. affrm.

lacteries, then did they tie about their hands a red threed, to put them in minde of the bloud of the Couenant and the Law.

Touching their name, Moses calleth them תְּפִלָּה Totaphoth, which word hath almost as many Etymologies, as interpreters; the most probable in my opinion, is that they should be so called per antiphrasin, from וַיֵּלֶךְ, Incedere, to goe, or moue, because they were immoueable: Hence the Septuagint translates them, ἀναδύται, Immoueable ornaments. The Rabbines call them Tephillim, Prayer-ornaments: <sup>1</sup> Others call them Pittacia, <sup>Hieronym. in Matth. 23.</sup> and Pittaciola, from πτλάνω, which signifieth a peece or parcell of cloth. In the Gospell they are called φυλακτήρια, Phylacteries, from φυλάττειν, to conserue or keepe. First, because by the vse of them, the Law was kept and preserued in memorie. Secondly, because the Pharises superstitiously conceited, that by them, as by Amulets, Spells, and Charmes, hanged about their necks, themselues might be preserued from dangers. The word φυλακτήριον, signifieth a Spell, and Hierome testifieth, that the Pharises had such a conceit of these ornaments: In which place he compareth the Pharises with certaine superstitious women of his time, who carried vp and downe vpon the like ground, paruula euangelia, & crucis ligna, Short sentences out of the Gospell, and reliques of the Crosse. The same superstition hath preuailed with many of latter times, who for the same purpose hang the beginning of <sup>m</sup> Saint Johns Gospell about their neckes, <sup>m</sup> Scaliger. Trib. ref. cap. 7. And in the yeare of our Lord 692. certaine Sorce-  
mers were condemned for the like kinde of Ma-

<sup>n</sup> Cencil. quini  
Sexti, Cenon. 61.

\* Vide D. Kimchi  
Radic.

gicke, by the name of <sup>n</sup> φλανιεύ, that is, Phylacterians.

Thus much of their Phylacteries; in the same verse is reproved the *inlarging* of their borders. • That which we reade borders, in the Gospell, is called, Numb. 15.38. צוֹצִית Tzitsith, Fringes: and גָּדוֹלִים Gedilim, Deut. 22.12. which word wee likewise translate in that place, Fringes. They were in the forequoted places commanded, and our Saviour Christ himselfe did weare them, Luk. 8.44. The latter Hebrew word signifieth a large fringe, which aggrauateth the superstition of the Pharises, in making their fringes *larger*, when the Law had allowed them *large*. This literall exposition I take to be most agreeable with the Text, though <sup>P. Τὸ μεγαλωσεῖν</sup> to enlarge, in P. Greeke and Latine, sometimes, signifieth to boast, vaunt, or bragge of a thing, and in <sup>Bacchis, valet,</sup> Magnifice iactare, <sup>re apud Varonem</sup> Efferre. Magnifica- of this command was, to put them in minde of the commandements, Numb. 15. And for the further-<sup>Et Plinium eadem</sup> significatione usur-<sup>patur. Theodor. Be-</sup> rance of this dutie, <sup>q</sup> they vsed sharpe thornes in <sup>za in Mat. 23.</sup> their fringes, that by the often pricking of the <sup>23.</sup> thornes, whether they walked or sate still, they might bee the more mindefull of the Command-  
ments.

There were seuen sorts of Pharises. 1. Pharisæus Sichemita, He turned Pharise for gaine, as the Sichemites suffered themselves to be circumcised.

2. Pharisæus truncatus, so called as if he had no feet, because he would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation.

3. Pharisæus impingens. He would shut his eyes when

<sup>1</sup> Talmud. tract.  
<sup>2</sup> Sura cap. 3.

when he walked abroad, to auoid the sight of women, in so much that he often dasht his head against the walls that the bloud gusht out.

4. *Pharisæus quid debeo facere, & faciam illud.*  
He was wont to say, *what ought I doe?* and I will doe it. Of this sort seemeth the man in the Gospell to haue beene, who came vnto Christ, saying, *Good Master what shall I doe?* &c. and at last replied, *All these hane I done from my youth vpward,* Luk. 18.

5. *Pharisæus mortarius.* So called because he wore a hat in manner of a deepe Mortar, such as they vse to bray spice in, in so much that he could not looke vpward, nor of either side; onely downward on the ground, and forward or forth-right.

6. *Pharisæus ex amore.* Such a one as obeyed the law for the loue of vertue.

7. *Pharisæus ex timore.* Such a one obeyed the law for feare of punishment. Hee that conformed for feare, had respect chiefly to the negative Commandements; but he that conformed for loue, especially respected the affirmative.

## C H A P. XI.

## Of the Sadduces.

**T**O omit other Etymologies of the name, there are two onely which haue shew of probability. <sup>t</sup> Some deriuе it from *sedik*, <sup>t Epiphani. lib. 1.  
cap 14.</sup> *Iusticia*, as if they had beene *Iusticiaries*, such as would iustifie themselves before Gods tribunall. <sup>t</sup> There are that deriuе it and that vpon more war-

rantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *Sadoc* liued vnder *Antigonus Sochæus*, who succeeded *Simeon the Just*. He was *Antigonus* his Scholler, and by him brought vp in the doctrine of the *Pharises*, but afterward fell from him, and broacht the heresie of the *Sadduces*, which heresie because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to <sup>a</sup> be a branch or skirt of the *Dositheans*, though in truth *Dositheus* liued not till after Christ; and although these two heresies did agree in many things, yet in a maine point they differed. <sup>y</sup> *Dositheus* beleueued the resurrection, the *Sadduces* denied it, and by consequence the *Dositheans* beleueued all other points necessarily flowing from this.

<sup>a</sup> Epiph. heres. 14.  
It. Terullian. de  
prescript. cap. 45.  
<sup>x</sup> Origen. contra  
Celsum, lib. 2.  
<sup>y</sup> Epiph. heres. 13.

<sup>z</sup> Aboit. cap. 1.

The occasion of this heresie was this. When <sup>z</sup> *Antigonus* taught that we must not serue Godas seruants serue their masters for hope of reward, his schollers *Sadoc* and *Baithus* vnderstood him, as if he had vtterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the resurrection, the world to come, Angels, spirits, &c.

<sup>a</sup> Iosip. Antiq. lib.  
13. cap. 18.

Their Dogmata, Canons, or Constitutions were,  
I. They rejected <sup>x</sup> the Prophets, and all other Scripture, save onely the ffe booke of Moses. Therefore our Sauiour when hee would confute their errour, concerning the resurrection of the dead, hee proues it not out of the Prophets, but out of Exod.

3.6. I am the God of Abraham, the God of Isaack, and the God of Iacob, Matth. 22.32.

2. They rejected <sup>b</sup> all traditions. Whence as <sup>a</sup> Elias in קראים they were called קראים Minæi, i. Heretiques, in respect of the generall opposition betweene them and Pharises. First, because the Pharises were in repute the onely Catholikes; Secondly, because in their doctrine, the Pharises were much nearer the truth than the Sadduces: So in respect of this particular opposition, in the ones rejecting, the others virging of traditions, the Sadduces were <sup>c</sup> termed קראים Karaim, Biblers, or Scripturists. <sup>Drusius de trib. sect.c.8.l.3.p.130,</sup>

3. They said there was no reward for good workes, nor punishment for ill in the world to come. Hence Saint Paul perciuing that in the Councell the one part were Sadduces, the other Pharises, hee cryed out, Of the hope, i. of the reward expected, and of the resurrection of the dead, I am called in question, Acts 23.6.

4. They denied the resurrection of the bodie, <sup>d</sup> Acts 23.8. Matth. 22.23. Luk. 20.27.

5. They said the soules of men are <sup>d</sup> annihilated at <sup>e</sup> Joseph. de bello lib.2.cap.12. their death.

6. They denied Angels and spirits, Act. 23.8.

7. They wholly denied <sup>e</sup> Fate or Destiny, and ascribed <sup>f</sup> Joseph. l.13.c.9. bed all to mans Free-will.

The Samaritanes and the Sadduces are of neate affinity: but yet they differ. First, <sup>f</sup> The Samaritanes sacrificed at the Temple built vpon Mount Garizim; But the Sadduces sacrificed at Ierusalem. Secondly, The Samaritanes allowed no commerce with the Iewes, John 4.9: yea the mutuall hatred betweene the Samaritanes and the Iewes was so great,

## Of the Sadduces.

great, that it was not lawfull for the *Iewes* to eat or drinke with the *Samaritanes*. How is it that thou being a *lew*, askest drinke of me which am a woman of *Samaria*? *John* 4.9. Nay, whereas liberty was granted vnto all Nations of the earth to become *Proselytes* to the *Iewes*, so did the *Iewes* hate the *Samaritanes*, that they would not suffer a *Samaritan* to be a *Proselyte*. This appeareth by that solemnne & *Excommunication*, termed *Excommuni- catio in secreto nominis tetragrammati*: the forme thereof, as it was applyed (say they) by *Ezra* and *Nchemiah* vnto the *Samaritanes* was thus. They assembled the whole *Congregation* into the *Temple* of the *Lord*, and they brought 300. *Priests*, and 300. *trum- pets*, and 300. *books of the Law*, and as many boyes, and they sounded their *trumpets*, and the *Leuites* sing- ing cursed the *Samaritanes* by all the sorts of *Excom- munication*, in the mysterie of the name *Iehouah*, and in the *Decalogue*, and with the curse of the superiour house of iudgement, and likewise with the curse of the inferiour house of iudgement, that no *Israeliue* shoulde eat the bread of a *Samaritan*, (whence they say, hee which eat- eth of a *Samaritans* bread, is as he who eateth Swines flesh) and let no *Samaritan* be a *Proselyte* in *Israel*, and that they shoulde haue no part in the resurrection of the dead. R. h *Gersom* forbade the breaking open of the Letters, vnder the penaltie of this *Excommunica- tion*. This proueth what formerly was said, namely, that betweene the *Iewes* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly conuersed with the other *Iewes*, even with the *Pharises* themselues, yea both sate to- gether in the same *Councell*, *Acts* 23.6. Now the *Samaritanes*

*& Dr. S. de trib.  
sect. lib. 3. cap. 11.  
ex Ilmedenu.*

*\* Baxter's Epist.  
Hebr. p. 59.*

Samaritans and Sadduces agree. 1. In the reiection of all traditions. 2. In the reiection of all other Scriptures saue onely the ffeue bookees of Moses. 3. In the deniall of the resurrection and the consequencies, as future punishments, and rewards according to mens workes: but the Samaritans held that there were Angels, which the Sadduces denied. For the prooef of these agreements and disagreemens betweene them, reade Epiphanius hæres. 9. & 14.

Touching the Samaritans, there are three degrees or alteration in their religion obserueable. First, the strange Nations transplanted by Shalmaneser into Samaria, when Israel was carried away captiue into Assyria, worshipped euery one the God of their owne Countries, 2 King. 17. Secondly, when they saw they were deuoured by Lions, because they feared not the Lord, the King of Assyria sent one of the Priests which was taken captiue, to instruet them in the true worship of God; which manner of worship though they receiuied, yet they would not lay aside their former Idolatry, but made a mixture of religions, worshipping the liuing God, and their owne dumbe Idols. Thirdly, Manasses brother to Iaddus the High Priest in Ierusalem, being married to Sanballer the Horonites daughter, by reason of Nihemiah's charge of putting away their strange wiues, being driuen to that exgent, that hee must either put away his wife, or forgoe the hope of the priest-hood; by Sanballets meanes hee obtained leauue from Alexander the Great, to build a Temple i vpon Mount Garizim, i. Ioseph. Antiq. lib. 11 cap. 2. one of the highest mountaines in Samaria, whither many other apostated Iewes fled, together with

## Of the Essenes.

with *Manasses* being made their High-Priest; and now the Sect of *Samaritanes* (betweene whom and the *Jewes* there was such hatred) beganne, now all those fore-mentioned errours were maintained: And of this Hillit is, that the woman of *Samaria* speaketh, *John 4.20*. Our fathers worshipped in this Mountaine, &c.

By comparing the *Dogmata* of the *Pharises*, with these of the *Sadduces*, we may perceiue a manifest opposition betweene them, yet both these ioyned against *Christ*, *Mark. 12*.

This heresie though it were the grossest amongst the *Jewes*, yet was it embraced and maintained by some of the high Priests themselues: <sup>k</sup> *Iohannes Hyrcanus* was a *Sadducee*, so were his sonnes *Ari-*  
<sup>l</sup> *Euseb. hist. lib. 2.* *Stobulus* and *Alexander*, <sup>1</sup> and likewise *Ananus* the  
<sup>cap. 23. Ex Ioseph.</sup> *Antiq. lib. 20. cap. 8.* younger, so that *Moses* chaire was not amongst them exempted from error, no nor heresie.

<sup>k</sup> *Gorionides c. 29.*

## CHAP. XII.

## Of the Essenes.

**T**He Etymologies of the names *Essai*, or *Esseni*, i. *Essenes*, are diuers; that which I prefferre is from the Syriak ΣΩΣ, *Asa*, signifying <sup>a</sup> *Ioseph. de bello li.* <sup>2.c.12 p.786.</sup> *to heale* or cure diseases. <sup>a</sup> Hence are the men so often termed, ΣΩΣΤΑ, and the women amongst them, ΣΩΣΤΙΣ, that is, *Physicians*. For though they gaue themselues chiefly to the study of the *Bible*, yet withall they studied *Physicke*.

Of

Of these Essenes there were two sorts, some *Theorikes*, giving themselves wholly to *speculation*, other *Practicks*, laborious and painfull in the daily exercise of those *handi-crafts* in which they were most skilful. Of the latter *Philo* treateth in his booke intituled, *Quod omnis vir probus*: Of the former, in the booke following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *ordinances*, or *constitutions*, did symbolize in many things with *Pythagoras* his; where they doe agree, therefore my purpose is first to name *Pythagoras* his; and then to proceed on with the *Essenes*. They follow thus.

The <sup>b</sup> Pythagoreans professed a communion of <sup>a</sup> *Aul. Gell. l.1.c.10.*  
goods: So the *Essenes*, <sup>c</sup> they had one common purse or <sup>b</sup> *It. L. aert. in Pythag.*  
*stocke*, none richer, none poorer than other; out of <sup>c</sup> *Koivà τὰ φιλαντ*  
this common treasury euery one supplied his <sup>d</sup> *Ed.*  
owne wants without leauie, and administred to the <sup>e</sup> *Ioseph. l.18.c.2.*  
necessities of others: onely they might not re-  
leue any of their kindred without leave from  
their ouersers. They did not buy or sell among  
themselues, but each supplyed the others wants,  
by a kinde of commutatiue bartring: yea liberty  
was granted to take one from another what they  
wanted, without exchange. They performed  
offices of seruice mutually one to another, for  
masterhip and seruice cannot stand with commu-  
nication of goods: and servants are commonly ini-  
rious to the state of their Masters, according to that  
saying of *R. Gamaliel*, <sup>d</sup> *He that multiplieth seruants,*  
*multiplieth theeues*. When they trauelled, besides  
weapons for defence, they tooke nothing with  
them; for in whatsoever City or Village they  
came,

came, they repaired to the fraternity of the *Essenes*, and were there entertained as members of the same. And if we doe attentiuely reade *Iosephus*, we may obserue that the *Essenes* of euery City ioyned themselues into one common Fraternity or College; euery College had two sorts of officers: First, *Treasurers*, who looked to the common stocke, provided their diet, appointed each his taske, and other publike necessaries. Secondly, *Others* who entertained their strangers.

2. The Pythagoreans shunned <sup>c</sup> pleasures. <sup>f</sup> So did the *Essenes*: to this belongeth their auoiding of oyle, which if any touched vnawares, they wiped it off presently.

3. The Pythagoreans <sup>b</sup> garments were white: <sup>h</sup> So were the *Essenes* white also, modest not costly: when once they put on a suit, they neuer changed till it was tornē or worne out.

4. The Pythagoreans forbade <sup>i</sup> oathes. <sup>k</sup> So did the *Essenes*, they thought him a noted lyar who could not be beleaved without an oath.

5. The Pythagoreans had their <sup>l</sup> Elders in singular respect. <sup>m</sup> So had the *Essenes*: the body, or whole company of the *Essenes*, were distinguisht, in viue resuages, into foure rankes or orders, according to their Seniority, and if haply any of the superiour rankes, had touched any of the inferiour, hee thought himselfe polluted, as if he had touched an Heathen.

6. The Pythagoreans dranke <sup>n</sup> water. So did the *Essenes* onely water, wholly abstaining from wine.

7. The Pythagoreans vſed <sup>p</sup> *duoīas ētōges*, Inanimate sacrifices: so did the <sup>q</sup> *Essenes*: they ſent gifts to

<sup>c</sup> *Inflin.* lib. 20.  
<sup>f</sup> *Ioseph.* de bello  
lib. 2 c. 12.

<sup>b</sup> *Suidas,* II. *Aelian.*  
de varia hift. l. 12.  
cap. 32.  
<sup>h</sup> *Ioseph.* de bello  
lib. 2. cap. 12.

<sup>l</sup> *Laert.* in vita  
Pythagore  
<sup>x</sup> *Philo Iudeus.*

<sup>l</sup> *Suidas,* II. *Laert-*  
ius.  
<sup>m</sup> *Ioseph.* de bello  
lib. 2. cap. 12.

<sup>a</sup> *Suidas.*  
<sup>o</sup> *Philo de vita con-*  
templiua.  
<sup>p</sup> *Laertius in vita*  
Pythag.  
<sup>q</sup> *Ioseph. Antiq.*  
lib. 18. cap. 2.

to the Temple, and did not sacrifice, but preferred the vse of their holy water before sacrifice, for which reason the other Jewes forbade them all access unto the Temple.

8. The Pythagoreans ascribed all things to Fate: <sup>1</sup> Suidas. or Destinie. So did the <sup>2</sup> Essenes. In this Aphorisme <sup>3</sup> Joseph. Antiq. all three Sects differed each from other. The Pha- <sup>lib. 13. cap. 9.</sup> rises ascribed some things to Fate, other things to mans Free-will. The Essenes ascribed all to Fate, nothing to mans Free-will. The Sadduces wholly denied Fate, and ascribed all things to the Free-will of man.

9. The Pythagoreans the <sup>4</sup> first five yeares were <sup>5</sup> Quinquennae hoc not permitted to speake in the schoole, but were initia- silentium à Pytha- ted per quinquennale silentium, <sup>6</sup> and not vntill gora auditoribus then suffered to come into the presence of or sight suis iudicium vo- of Pythagoras. To this may be referred the Essenes <sup>7</sup> cibis in exaudiari, simul sedentibus, nemo loquitur in uitis nouem. <sup>8</sup> Dru- à cibiendo seruo- sius renders it, that ten of them sitting together, <sup>9</sup> Dru- <sup>10</sup> Drusus de trib. nine. When any did speake, it was not their cu- stome to interrupt him with words, but by nods of the head, or beckonings, or holding their finger, or shaking their heads, and other such like dumbe signes and gestures, to signify their dou- btings, disliking, or approuing the matter in hand. And to the time of silence amongst the Pythagore- ans, that it must bee for five yeares, may be refer- red the initiation of the Essenes, for amongst them none were presently admitted into their societie with full liberty, but they vnderwent foure yeeres of triall and probation. The first yeare they recei-

<sup>a</sup> Ioseph. de bello  
lib. 2. cap. 12.

ued Dolabellam, <sup>b</sup> Perizoma, & vestem albam, a spadle with which they digged a conuenient place to ease nature, a paire of breeches, which they vsed in bathing or washing themselues ; a white garment, which especially that sect affected. At this time they had their commons allowed them, but without, not in the common dining hall. The second yeare they admitted them to the participation of holy waters, and instructed them in the vse of them. Two yeares after they admitted them in full manner, making them of their corporation, after they had receiued an oath truly to obserue all the rules and ordinances of the Essenes. If any brake his oath, an hundred of them being assembled together expelled him, vpon which expulSION commonly followed death within a short time, fornone, hauing once entred this order, might receive almes or any meat from other ; and themselues would feed such a one onely with distastefull herbs, which wasted his body and brought it very low ; sometimes they would re-admit such a one being brought neare unto death, but commonly they suffred him to die in that misery.

<sup>a</sup> Philo item Ioseph.

10. The Essenes <sup>b</sup> worshipped toward the Sunne rising.

<sup>a</sup> Ioseph. de bell. l. 2. cap. 12. <sup>c</sup> preserve the names of Angels : the phrase implyeth a kinde of worshipping of them.

12. They were aboue all others strict in the obseruation of the <sup>b</sup> Sabbath day ; on it they would dresse no meat, kindle no fire, remoue no vessels out of their place, no nor ease nature. <sup>c</sup> Yea they observed *icquādū icquādās*, euery seventh weeke a solemn

<sup>b</sup> Ioseph. ibid.

<sup>c</sup> Philo de vita. contemplat.

leme Pentecost, seuen Pentecosts every yeare.

13. They abstained from marriage, not that they disliked marriage in it selfe, or intended an end or period to procreation, but partly in wariness of womens intemperance, partly because they were swayed that no woman would continue faithfull to one man. This auoiding of marriage is not to bee vnderstood generally of all the *Essenes*, for they disagreed among themselues in this point. Some were of the opinion before noted : others married for propagation. *Nihilominus autem cum tanta ipsi moderatione conueniunt, ut per triennium explorent validitudinem fœminarum, & si constanti purgatione aparuerint idoneæ partui, ita eis in matrimonia asciscunt. Nemo tamen cum prægnante concubit, ut ostendunt quod nuptias non voluptatis, sed liberorum causâ inierint.* Thus the latter sort preserved their sect by the procreation of children : The former sort preserved it by a kinde of adoption of other mens children, counting them as neare kinsmen, and tutoring them in the rules of their owne discipline, as *Iosephus* witnesseth. <sup>a</sup> *Pliny addeth also, that many other of the Jewes, when they beganne to be strucke in yeares, voluntarily ioyned themselues vnto them, being moued thereunto, either because of the variable state and troubles of the world, or vpon consideration of their owne former licentious courses, as if the ywould by this meanes exercise a kinde of penance vpon themselues.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine.

<sup>b</sup> Some make them as ancient as the *Rechabites*, <sup>c</sup> *Serarius Tribe.*

<sup>d</sup> *ref.lib.3.cap.9.*

<sup>a</sup> *Plin. hist. lib.5.  
cap.17.*

and the Rechabites to haue differed onely in the addition of some rules and ordinances from the Kenites, mentioned *Judg. 1. 16.* And thus by consequence the *Essenes* were as ancient as the Israelites departure out of Egypt; for Iethro, Moses father in law, as appeareth by the text, was a Kenite: But neither of these seemeth probable. For the Kenites are not mentioned in Scripture as a distinct Order or Sect of people, but as a distinct family, kindred, or nation, *Numb. 24. 21.* Secondly, the Rechabites, they neither did build houses, but dwelt in tents, neither did they deale in husbandrie, they sowed no seed, nor planted vineyards, nor had any, *Ierem. 35. 7.* The *Essenes* on the contrary, they dwelt not in tents, but in houses; and they employed themselves especially in husbandrie. One of the <sup>8</sup> Hebrew Doctors saith, that the *Essenes* were *Nazarites*; but that cannot bee, because the law inioyned the *Nazarites* when the time of the consecration was out, to present themselves at the doore of the Tabernable or Temple *Numb. 6.* Now the *Essenes* had no accessse to the Temple. When therefore, or from what Authour this Sect tooke its beginning, is vncertaine. The first that I finde mentioned by the name of an *Essene*, was one <sup>b</sup> *Iudas*, who liued in the time of *Aristobulus* the sonne of *Ioannes Hyrcanus*, before our Sauours birth about one hundred years: Howsoeuer the Sect was of greater antiquity; <sup>c</sup> for all three, *Pharisees*, *Sadduces*, and *Essenes*, were in *Ionathans* time, the brother of *Iudas Macchabæus* who was fiftie yeares before *Aristobulus*. Certaine it is that this Sect continued vntill the dayes of our Sauour, and

<sup>f</sup> *Ioseph. antiqu. lib. 18 c. 2.*  
<sup>g</sup> *Iof Scaliger in Triplex. c. 23.*

<sup>h</sup> *Ioseph. lib. 13. cap. 19.*

<sup>i</sup> *Ioseph. lib. 13. c. 9.*

and after ; for *Philo* and *Iosephus* speake of them, as living in their time. What might be the reason then, that there is no mention of them in the *New Testament* ? I answer : First, the number of them seemeth not to haue beeene great, in *Philo* and *Iosephus* his time, \* about fourre thousand, which being dispersed in many Cities, made the faction <sup>omnis probus. pag. 678.</sup> weake, and haply in *Ierusalem* when our *Sauisour* <sup>\* pbilo lib. Quod</sup> liued, they were either few or none. Secondly, if wee obserue histories, wee sha'll finde them peaceable and quiet, not opposing any, and therefore not so liable to reproofe as the *Pharises* and *Sadduces* who opposed each other, and both ioyned against *Christ*. Thirdly, why might they not as well bee passed ouer in silence in the *New Testament*, (especially containing themselues quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention onely once, and that obliquely , although their Order continued about three hundred yeares, before this testimony was giuen of them by the Prophet *Ieremie*, for betweene *Iehu* (with whom *Ionadab* was coetanean ) and *Zedekiah*, Chronologers obserue the distance of so many yeares. Lastly, though the names of *Essenes* be not found in Scripture, \* yet <sup>\* Vide chemnic. exem. conc. Trident. pars. quart. p. 120.</sup> we shall finde in *Saint Pauls Epistles* many things reproved, which were taught in the schoole of the *Essenes*. Of this nature was that aduice giuen vnto *Timothie*, 1 Timoth. 5. 23. Drinke no longer water, but use a little wine. Againe, 1 Timoth. 4. 3. For bidding to marrie, and commanding to abstaine from meats, is a doctrine of *Devills*: but especially, Colos. 2. in many passages the Apostle seemeth directly to

to point at them. Let no man condemne you in meat and drinke, vers. 16. Let no man beare rule ouer you, by humblenesse of minde and worshipping of Angels, vers. 18. *τὰ δοκιμαῖς*; why are yee subiect to ordinances? Vers. 20. The Apostle useth the word *δοκιμαῖς*, which was applyed by the *Essenes* to denote their *Ordinances*, *Aphorismes*, or *Constitutions*. In the verse following hee gives an instance of some particulars. *Touch not, taste not, handle not*, vers. 21. Now the Junior company of *Essenes* might not touch their *Seniors*. And in their diet, their taste was limited to bread, salt, water and hyssop. And these ordinances they undertooke, *σὺν μόδῃ προπλεῖς*, saith Philo, for the *loue of wisdome*; but the Apostle concludeth, vers. 23. That these things had onely, *ἀγροπλεῖς*, a shew of *wisdome*. And whereas Philo termeth the religion of the *Essenes*, by the name of *διεκτεία*, which word signifieth *religious worship*, the Apostle termeth in this same verse, *ἐθεοδημοκρατία*, *Voluntary religion*, or *will-worship*: yea, where hee termeth their doctrine, *τάξις εἰληφοπλεῖς*, a kinde of *Philosophy* received from their forefathers by tradition, Saint Paul biddeth them beware of *Philosophy*, vers. 8.

We formerly obserued two sorts of *Essenes*; *Practicks*, and *Theorickes*; both agreed in their *Aphorismes*, or *Ordinances*, but in certaine circumstances they differed.

1. The *Practicks* dwelt in the Cities, The *Theorickes* shunned the Cities, and dwelt in gardens, and solitary Villages.

2. The *Practicks* spent the day in manuall crafts keeping of sheepe, looking to Bees, tilling of ground,

ground, &c. they were *πυχτοι*, Artificers; The Theorickes spent the day in meditation, and prayers, whence they were by a kinde of excellency, by Philo termed, *ινιτοι*, Supplicantes.

3. The Practickes had euery day their dinner and supper allowed them; The Theoricks onely their supper.

4. The Practickes had for their commons, euery one his dish of Water-gruel, and bread; The Theoricks only bread and salt: if any were of a more delicate pallat than other, to him it was permitted to eat hyssop; their drinke for both, was common water.

Some are of opinion that these Theoricks were Christian Monkes, but the contrary appeareth, for these reasons:

1. In that whole booke of Philo, concerning the Theorickes, there is no mention either of Christ, or Christians, of the Euangelists, or Apostles.

2. The Theoricks in that booke of Philo's, are not any new Sect of late beginning, as the Christians at that time were, as is cleerely evidenced by Philo his owne words. First, in calling the doctrine of the Essenes, *πατερων φιλοσοφια*, A Philosophy deriuued vnto them by tradition from their fore-fathers. Secondly, in saying, *Habent priscorum commentarios, qui huius sectae autores, &c.*

3. The inscription of that booke, is not only *τειχισθαι οις προπηται*, but also, *τειχισθαι ινιτοι*: Now Philo <sup>b</sup>elsewhere calleth the whole Nation of the Jewes, *τον λαον της ιουδαιων ηγεμονιας*, which argueth that those Theoricks were <sup>c</sup>caism, Jewes, not Christians.

## C H A P. XIII.

## Of the Gaulonitæ, and the Herodians.

**O**ther factions there were among the *Iewes*, which are improperly termed Sects. Of these there were principally two. First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Iudas*, who <sup>a</sup> sometimes was called *Iudas Gaulonites*, <sup>b</sup> sometimes *Iudas Galilæus*, of whom *Gamaliel* speaketh, *Acts* 5 37. After this man arose up *Iudas* of *Galile*, in the dayes of the tribute. The tribute here spoken of, was that, made by *Cyrenius*, sometimes called *Quirinius*, the name in *Greeke* is one and the same, but differently read by Expositors. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Iudea*, where *Coponius* was *President*, and there hee raised this tax, which taxation is vnauidedly by some confounded with that mentioned, *Luke* 2. 1. Both were raised vnder *Augustus*, but they differed. First, this was onely of *Syria* and *Iudea*; that in *Saint Luke* was vniuersall of the whole world. Secondly, this was when *Archelaus*, *Herods sonne*, was banished into *Vienna*, hauing reigned nine yeares; that under *Herod the Great*: whence there is an obseruable emphasis, in that *Saint Luke* saith, it was the *first* taxing, hauing reference vnto this <sup>c</sup> *ius citatio*.

<sup>a</sup> *Ioseph. antiqu. lib. 18. cap. 1.*

<sup>b</sup> *Ioseph. l. 18. c. 1.*

When

When Cyrenius leauied this tax, and seazed vp-  
on Archelaus Herods sonnes goods, then arose  
this *Iudas* opposing this tribute, and telling the  
people, that tribute was a manifest token of ser-  
uitude, and that they ought to call none *Lord*,  
but onely him who was *Lord of Lords*, the God  
of Heauen and Earth. Whence those that adhe-  
red vnto him, were called *Gaulonitæ*: they were  
also called *Galileans*. <sup>e</sup> It was their bloud that *Pilat* mixed with their sacrifices, *Luke* 13. 1. For <sup>A.D. 5. 37.</sup> <sup>f</sup> Theopbylact. *Luc.*  
*Pilat* had not authority ouer the Nation of the <sup>13. 1.</sup> *Galileans*. The <sup>f</sup> reason of this mixture is thought to <sup>g</sup> Joseph. lib. 7. de  
be, because the *Galileans* forbade sacrifices to bee offered for the *Roman Empire*, or for the safety of the *Emperour*, whereupon *Pilat* being incensed with anger, slew them whiles they were <sup>g</sup> sacrific- <sup>bello cap. 28. pag.</sup>  
ing. To this faction belonged those murderers termed *Singanoi*, mentioned, *A.D. 2 1. 38.* <sup>985.</sup>

Concerning the *Herodians*, those that number them among *Heretiques*, make the heresie to consist in two things: First, in that they tooke *Herod the Great* for the promised *Messias*, because in his reigne, hee being a stranger, the *Scepter* was departed from *Judah*, which was the promised time of the *Messiah* his comming. Secondly, they honoured him with superstitious solemnities, annually performed vpon his birth day. Of *Herod* his birth day the Poet speaketh

Cum

Herodis venere dies, vndeque fenestrâ.

Dispositæ pingue m'nebulam vomuere lucernæ,

Portantes violas, rubrumque amplexacatinum,

K. 2

Cauda.

*Cauda nata thynni, tumet alta fidelia vine.*

Pers. Sat. I.

Now whether this latter may bee referred to *Herod the Great*, I much doubt, because I finde not any Author among the Ancients to speake of *Herod the Great* his birth day : It was another *Herod*, *Tetrarch of Galile*, otherwise called *Antipas*, whose birth day, wee reade celebrated Marke 6. 21. The former point, that the *Herodians* receiued *Herod* as their *Messiah*, though it hath <sup>2</sup> many graue Authors auouching it, yet <sup>1</sup> others iustly question the truth thereof ; for if the *Herodians* were *Iewes*, (as most thinke) how then could they imagine, that *Herod* a stranger could bee the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and knowne vnto the people, that the *Messiah* must bee a *Iew* borne, of the tribe of *Iudah*, and of the house of *Dauid*.

Others say, <sup>2</sup> that the *Herodians* were certaine flatterers in *Herod* his Court, varying and changing many points of their religion with *Herod* their King.

To omit many other conjectures vtterly improbable, I incline to Saint *Hierome*, whose opinion is, <sup>1</sup> that the *Herodians* were those, who stood stiffly for tribute to bee payed to *Cæsar*. It concerned *Herod*, who at first receiued his Crowne from *Cæsar*, to further *Cæsars* tribute, not onely in way of thankfulness, but also in way of policie, to preuent a possible deposing or discepering, for it was in *Cæsars* power to take away the Crowne againe,

<sup>2</sup> Epiph. Heres. 20.  
Theophylatt.  
Matth. 22. 16. &  
alii plures.  
<sup>1</sup> Hierom. Matth.  
22. 17.

Theodor. Beza.  
Matth. 22. 16.

<sup>2</sup> Hieronym. Matth.  
22. 17.

againe, when pleased him. Now in respect that Herod sought to kill Christ, and the Herodians with the Pharises tooke counsell against him, vnto this our Sauour might haue reference, saying, Marke

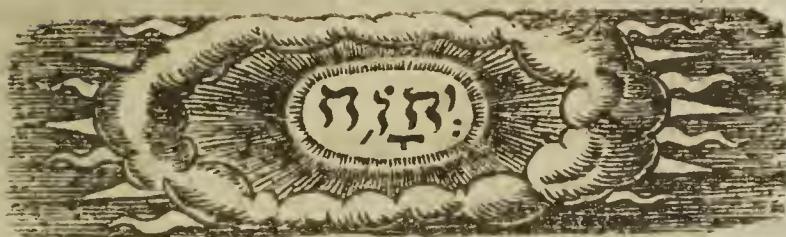
8.15. Beware of the leauen of the Pharises,  
and of the leauen of Herod, viz. of  
*their contagious doctrine, and*  
*foxlike subtelties.*

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THE 22



THE  
SECOND BOOKE  
treateth of places.

CHAP. I

*Their Temple.*

**W**HEN the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of Gods publike worship. Afterward when they were settled in the promised Land, then *Salomon* was commanded to build a *Temple*.

These two shadowed the difference betweene the *Iewes Synagogue*, and the *Christian Church*. The *Tabernacle* was mouieable, and but for a time; The *Temple* fixed, and permanent: the state of the *Iewes* vanishing, to continue in their generations; the state of *Christians* durable, to continue vnto the worlds end. More principally it shadoweth forth the state of the *Church militant* here on earth, and *triumphant* in heauen: vnto both the *Prophet*

Prophet David alludeth; Lord who shall sojourne  
in thy Tabernacle? Who shall rest in thine holie  
mountaine, Psal. 15.1.

<sup>a</sup> Genebrard. in  
Chronog. lib. I. An-  
no. Mundi 3146.

There were in the same tract of ground three  
hills Sion, Moria, and Mount Caluary. On Sion  
was the City and Castle of David, on Moria was  
the Temple, and on mount Caluarie Christ was cru-  
cified. <sup>a</sup> But all these three were generally called  
by the name of Sion, whence it is, that though  
the Temple were built on Moria, yet the Scripture  
speaketh of it commonly as if it were on Mount  
Sion.

<sup>b</sup> Sans qui illud  
in apud Apostolorum  
Heb. 9.4. referunt  
ad tuu oxnvlw, vt  
dicunt in Taberna-  
culo secundo, quod  
appellent Sancta  
Sanctorum, sive  
urnam manue, &  
virgam Aaroxis,  
tabulosquesedore,  
videlicet urnam &  
vitram ante Ar-  
cam. (isa Moysi  
Reitensis 210.1.)  
tabulam auem in  
Arca.

In the Temple there are these three things con-  
siderable: First, The Sancta Sanctorum, the Holy  
of Holies, answerable to our Quire in our Cathe-  
drall Churches. Secondly, the Sanctum, the San-  
ctuarie, answerable to the body of the Church.  
Thirdly, the Arium, the Court, answerable to  
the Church-yard.

<sup>c</sup> In the Holy of Holies there were the golden Cen-  
dicut in Taberna-  
ser, and the Arke of the Testament, Hebr. 9.4.

In <sup>b</sup> the Arke there were three things: First, The  
Sanctorum, sive pot of Manna; secondly, Aarons rod that budded;  
thirdly, The Tables of the Testament, Heb. 9.4. Thus  
they were in Moses his time, but afterward in the  
dayes of Salomon, onely the Tables of the law were  
found in the Arke, 1 King. 8.9.

The couer of this Arke was called iæsterior, the  
Propitiatory, or Mercy seat, because it couered and  
hid the Law, that it appeared not before God to  
plead against man. It was a type of Christ, who  
likewise it termed iæsterior, our Propitiation, Rom.  
3. 25. and iæstior, a Propitiatorie, 1 Joh. 2. 2. At  
each

each end of the *Mercy seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings; and from betweene them as from an *Oracle*, God gaue his answer, *Exod. 25.22*. Hence it is, that the *Lord* is said to sit betweene the *Cherubims*, *Psalm. 99.1*. The posture of the *Cherubims* was such that their faces were each towards the other, but both looking downe towards the *Mercy seat*; they fitly shadowed out the people of the *Jewes*, and *Christians*, both looking toward each other, but both expecting salvation in *Christ* onely.

In the *Sanctuarie*, there was the *incense altar* in the middle, and the *table*, with the twelue loaues of shewbread on it, on the one side, and the candlesticke on the other. The *incense altar* was a type of our prayers, *Psal. 141.2*. And that this altar must bee once euery yeare sprinkled with the bloud of the sacrifice by the high *Priests*, *Exod. 30.10*. it teacheth that our very prayers, except they bee purified by the bloud of *Christ*, they are vnauaileable before *God*. The twelue loaues were a type of the twelue *Tribes*, and the candlesticke a type of the word of *God*. In them all we may see the necessity of both ordinances required, *Prayer* and *Preaching*, if wee would bee presented acceptable vnto the *Lord*: The *Candlesticke*, was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle*, there was but one *table*, and one *Candlesticke*: in *Salomons Temple*, there were ten *Tables*, and ten *Candlestickes*; as likewise in the *Court* of the *Tabernacle*, there was but one *brazen Lauer*, in the *Court* of the *Temple* there were ten, and another great vessell wherein the

Priestss washed; in the Tabernacle there were but two Siluer Trumpets, in the Temple there were an hundred and twenty Priests sounding Trumpets.

The Courts of the Temple at the first were but two, *Atrium Sacerdotum*, the Priests Court; and *Atrium populi*, the peoples Court.

In the Priests Court, were the brazen Altar for sacrifices, and the Lauer for the washing, both of the Priests, and the sacrifices. The Lauer, and the Altar situated in the same court, signified the same as the water and bloud issued out of Christs side, namely, the necessary concurrence of these two graces in all that shall be saved, *Sanctification*, and *Justification*: *Sanctification* intimated by the Lauer and water: *Justification* by the Altar and bloud.

The Court for the Priests, and the Court for the people, were separated each from other, by a wall  
Joseph. l. 8. cap. 13. of three Cubits high.

The Court for the people was sometimes called the outward Court, sometimes the Temple, sometimes *Salomons Porch*, because it was built about with porches, into which the people retired in rainy weather, it had *Salomons* name, either to continue his memory, or because the porches had some resemblance, of that porch which *Salomon* built before the Temple, *I King. 6. 3.* *Iesus* walked in the Temple, in *Salomons Porch*, *Ioh. 10. 23.* All the people ranne vnto the porch, which was called *Salomons*, *Act. 3. 11.* That is, this outward Court.

In the middest of the peoples Court *Salomon* made a brazen scaffold for the *King*, *2 Chron. 6. 13.*

This Court for the people went round about the Temple, and though it was one entire Court in the dayes

dayes of *Salemōn*, yet afterward it was diuided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This diuision is thought to haue been made in *Iehosaphat's* time, of whom we reade, that he stood in the house of the *Lord*, before the new Court, 2 Chron. 20. 5. that is, before the *womens Court*.

There was an ascent of fifteene steps or staires betweene the *womens Court* and the *mens*, <sup>4</sup> vpon these steps the *Leuites* sung those fifteene Psalmes <sup>¶ R. David Kimchi.</sup> *Psal. 120.* immediately following the one hundred nineteen, vpon each step one *Psalme*, whence those Psalmes are entituled *Psalmi graduales, Songs of degrees.*

In the *womens Court* stood their *Treasurie*, or *almes box*, as appeareth by the poore widowes casting in her two mites into it, Luke 21. 1. In Hebrew it is termed קרבן Korban, the *chest of oblations*, the word signifieth barely, an *oblation or offering*, and accordingly Saint Luke 21. 4. saith, they all haue their superfluities cast into the *offerings*, that is, into the *Korban*, or *chest of offerings*. In *Greeke* it is termed γαζοφυλακίον, whence commeth the *Latine* word *Gazophylacium, A Treasury*. That set vp by *Iehoiada*, 2 King. 12. 9. seemeth to haue beeene different from this, and to haue beeene extraordinary, onely for the repairing of the *Temple*, for that stood beside the *Altar* in the *Priest's Court*; and the *Priests*, not the parties that brought the gift, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium, a Treasury*, These words spake *Iesus* in the *Treasury*, Joh. 8. 20. It is worth our noting that the *Hebrew* word צדקה Tsedaka, signi-

signifying *almes*, signifieth properly *Justice*; and thereby is intimated, that the matter of our *almes* should be goods iustly gotten; and to this purpose they called their *almes box* קומת צדקה *Kupha Schel Tsedaka*, the *Chest of Justice*, and vpon their *almes box* they wrote <sup>c</sup> this abbreviature, מבריא, *A gift in secret pacifieth anger*, Pro. 21.14.

<sup>c</sup> Buxtorf. de ab-  
breu. in מבריא

<sup>d</sup> Ioseph. lib. 2. con-  
tra Apion. p 1066.

<sup>e</sup> Μὴ οὐδεπο-  
λον εἰσείτε εἰς τὸ ἅγιον  
ταπείρων. In locum  
sanctum transire a-  
lienigena non de-  
bet. Ioseph. de bel.  
lib. 6. cap. 6.

<sup>f</sup> Ioseph. Antiq. lib.  
11. cap. 4.

In Herods Temple there were <sup>f</sup> foure *Forches*, the meaning is foure *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were *vncleane by legall pollutions*, and *strangers*. This outmost *Court* for the *vncleane* and *strangers*, was separated from the *womans Court*, with a stone wall of three Cubits high, which wall was adorned with certaine pillars of equall distance, bearing this inscription: <sup>g</sup> Let no stranger enter into the *Holy place*.

The Temple at *Ierusalem* was thrice built. First, by *Salomon*: Secondly, by *Zerobabel*: Thirdly, by *Herod*. The first was built in seuen yeares, 1 Kings 6.37. The second in forty six yeares: It was begunne in the second yeare of King *Cyrus*, Ezra 3.8. It was finished in the <sup>h</sup> ninth yeare of *Darius Hystaspis*. The yeares rise thus,

<i>Cyrus reigned</i>	30
<i>Cambyses</i>	08
<i>It was finished in the yeare</i>	<i>Years.</i>
<i>of Darius Hystaspis</i>	09

One yeare deducted from *Cyrus* his reigne, there remaine 46.

<sup>i</sup> Ioseph. Antiq. lib.  
19. cap. viii.

Herods Temple was finished in <sup>i</sup> eight yeares. It is greatly questioned among *Divines*, of which Temple that speech of the *Lewes* is to be understood,

John

John 2. 20. Forty and six yeares was this Temple a building : Many interpret it of the second Temple, saying, that Herod did onely repaire that, not build a new : but these disagree among themselues in the computation, and the Scripture speaketh peremptorily, that the house was finished in the sixth yeare of the reigne of King Darius, Ezr. 6. 15. and Iosephus speaketh of Herods building a new Temple, plucking downe the old. <sup>\* Vid. Hespinian.</sup> It seemeth therfore more probable, <sup>de Orig. Templ. c. 3.</sup> that the speech is to be understood of Herods Temple, which though it were but eight yeares in building, yet at this time when this speech was used, it had stood precisely forty six yeares, <sup>1</sup> for so many <sup>Vides suppositio-</sup>  
<sup>new Funciarum</sup>  
<sup>anno 3947.</sup> yeares there are precisely betweene the eighteenth  
 yeare of Herods reigne (at which time the Temple began to bee built) and the yeare of Christ his Baptisme, when it is thought that this was spoken, all which time the Temple was more and more adored, beautified, and perfected, in which respect it may be said to be so long building.

The ancient men are said to weepe, when they beheld the second, because the glory thereof was farre short of Salomons, Ezr. 3. 12. It was inferiour to Salomons Temple ; First, in respect of the building, because it was lower and meaner. <sup>\*\*</sup> Secondly, in respect of the vessels, being now of brassee, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second Temple, all which were in the first. First, there was wanting the <sup>\*\*\*</sup> Arke of God ; Secondly, Vrim and Thummim, God gaue no answer by these two, <sup>\*\*\*\*</sup> as in former times ; Thirdly, Fire, which in the second Temple never descended from heauen to

consume their burnt offerings, as it did in the first: Fourthly, the glory of God appearing betweene the Cherubims, this they termed שׁכִינָה Schecina, the habitation, or dwelling of God, and hereunto the Apostle alludeth, In him dwelleth the fulnesse of the God-head bodily, Coloss. 2. 9. Bodily, that is, not in clouds and ceremonies, as betweene the Cherubims, but essentially. Lastly, the Holy Ghost, namely, enabling them for the gift of Prophecie; for betweene Malachy and John the Baptist, there stood vp no Prophet, but onely they were instruced per filiam vocis, which they termed בְּחַקְרָה Bath-Kol, an Echo from heauen, and this was the reason why those Disciples, Act. 19. 2. said, Wee haue not so much as heard whether there bee an Holy Ghost.

Here it may bee demanded how that of the Prophet Haggai is true; The glory of this last house shall bee greater than the first, Hag. 2. 10. I answer, Herods Temple which was built in the place of this, was of statelier building than Solomons, and it was of greater glory, because of Christ his preaching in it.

<sup>o Genebrard.Cro. 12. anno Christi 69.</sup> Herods Temple was afterward so set on fire by Titus his souldiers, <sup>o</sup> that it could not be quenched by the industry of man: <sup>p</sup> at the same time the Temple at Delphi, being in chiefe request among the Heathen people, was utterly ouerthrowne by earthquakes and thunder-bolts from Heauen, and neither of them could euer since bee repaired. The concurrence of which two miracles evidently sheweth, that the time was then come, when God would put an end both to Jewish Ceremonies, and Heathenish

Their Synagogues, Schooles, L I B . 2 . 79  
nish Idolatry, that the Kingdome of his son might  
be the better established.

## CHAP. II.

### Their Synagogues, Schooles, and Houses of Prayer.

THE word *Synagogue* is from the Greecke συναγωγη, to gather together, and it is applyed to all things whereof there may be a collection as συναγωγη γλαυκη, copia lactis, συναγωγη πολέμου, collectio eorum quae sunt ad bellum necessaria. God standeth in *Synagogue* Deorum, in the assembly of Judges; but *Synagogues* are commonly taken for houses dedicated to the worship of God, wherein it was lawfull to pray, preach, and dispute, but not to sacrifice. In Hebrew it was called בֵּית הָכֹסֶת Beth Hacneseth, the house of Assembly. The Temple at Ierusalem, was as the Cathedral Church; The *Synagogues*, as petty Parish Churches belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised Land: The Temples being then too farre distant for those, which dwelt in remote places, it is likely that they repaired vnto certaine *Synagogues* in stead of the Temple. That they were in Davids time appeareth; They haue burnt all the *Synagogues* of God in the Land, Psal. 74.8. And Moses of old time had in euery City, them that preached him, being read in the *Synagogues* euery Sabbath day, Ag. 15.21.

<sup>a</sup> Sigonius de rep.  
Hebr.lib.2. cap.8.

<sup>b</sup> Pbilo in legat.ad  
Caium.  
<sup>c</sup> Vide Tremel.  
Act 6.9.

<sup>d</sup> Maimon. in Te-  
philla.c. II. S. I.

<sup>e</sup> Buxtorf de abbre-  
uiatur. pag. 73.  
181.174.

In Hierusalem there were <sup>a</sup> foure hundred eighty Synagogues, beside the Temple, partly for Jewes, partly for strangers ; one for strangers was called the Synagogue of the Libertines, Acts 6.9. Whence it had that name, whether from the Romane Libertines, such as had serued for their freedome, being opposite to the Ingenui, those that were freeborne, (for many of those Libertines became Proselytes, and had their <sup>b</sup> Synagogues,) or whether it were from <sup>c</sup> Lubar, signifying an high place (for as their Temple, so their Synagogues and Schooles were built on hills and high places) because it is said, Prou. 1.21. Wisedome calleth in high places ; I leauue to the iudgement of the Reader.

Out of Jerusalem, in other Cities and Provinces were many Synagogues : there were Synagogues in Galile, Matth. 4.23. Synagogues in Damascu, Acts 9.2. Synagogues at Salamis, Acts 135.. Synagogues at Antiochia, Acts 13. 14. Yea their tradition is, that <sup>d</sup> wheresouer ten men of Israel were, there ought to be built a Synagogue.

Their Synagogues had <sup>e</sup> many inscriptions : ouer the gate was written that of the Psalme 118.20. This is the gate of the Lord, the righteous shall enter into it. In the walls these and the like sentences ; Remember thy Creator, and enter into the house of the Lord thy God in humility. And, Prayer without attention, is like a body without a soule. And, Silense is commendable in time of Prayer.

As the Courts of the people before the Temple, were distinguisht by a wall into two roomes, the one for men, the other for women : so in the Synagogues, the women were separated from the men,  
by

by a partition of lattice, or wire-worke.

In the Synagogues the Scribes ordinarily taught, but not onely they, for Christ himselfe taught in them, &c. He that gaue liberty to preach there, was termed ἀρχιερατῶν, The Ruler of the Synagogue. There was also a Minister who gaue the booke unto the Preacher, and received it againe, after the text had beeene read. Christ closed the booke, and gaue it againe to the Minister, Luk. 4. 20. This is probably him whom they called שְׁלִיחַ צָבָר Sheliach T'sibbur, the Minister, or Clerke of the Synagogue.

Their Schooles were different from their Synagogues. Paul hauing disputed for the space of three moneths in the Synagogue, because diuers beleued not, but spake euill of that way, hee departed from them, and separated the disciples, disputing dayly in the Schoole of one Tyrannus, Acts 19.8,9,10.

Their Schoole sometimes is called בית בְּתֵהā. house simply, as appeareth by that saying, § Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset. Those eightene matters controuersed betweene the house of Sammai, and the house of Hillel, Elias himselfe could not decide : that is betweene their two Schooles. Sometimes it is called בית המדרש Beth hammidrasch, an house of subtil and acute exposition. Here points were more exactly and punctually discussed, than in the Synagogue, or Temple ; whence they held it a profounder place for expositiōn, than the Temple : To this purpose tend those sayings, <sup>b</sup> They might turne a Synagogue into a Schoole, <sup>a</sup> Maimon Tephilah cap. 11. §. 14. but not a Schoole into a Synagogue, for the sanctitie of a Schoole is beyond the sanctity of a Synagogue. And that

<sup>f</sup>Talmud. in Tract.  
Suta cap vli. vide  
Buxtorf. Synag. g.  
pag. 240.

\* Porapbraß. Chat  
im buncum.

growth from vertue, to vertue, Psalm. 84. 7. \* they interpret, a kinde of promotion or degree, in remouing from their Temple to their Schoole. In their Temple, their Sermons were as it were *Ad populum*; in their Schooles, *Ad Clerum*.

As they had *Synagogues*, so likewise *Schooles*, in euery City and Province, and these were built also vpon hills. There is mention of the hill *Moreh*, *Judges* 7. 1. that is, *the Hill of the Teacher*.

The *Misters* when they taught their *Schollers*, were said to giue; *Giue vnto the wise*, and he will be wiser, *Prov. 9. 9.*

The *Schollers* when they learned any thing, were said to receive it: *Heare my sonne, and receiuē my words*, *Prov. 4. 10.* Hence is that of the *Apostle*, *This is a true saying, and by all meanes worthy to be received*, *1 Timoth. 1. 15.* that is, learned: the like phrases of speech are in vse among the <sup>1</sup> *Latines*.

<sup>1</sup> Da sigrave non  
¶ Hor. lib. 2. Sa-  
cyr. 8.  
Sed tamen iste Deus  
qui sit, da Tytere  
zebus. Virg. Bucol.  
Accipe nunc Dana-  
zum insidias. --  
Virg. Aeneid l. 2.  
Epiphani. Tom. 2.  
lib 3. cap. 80.

1 Beza A. T. 16. 13.  
m Phus Iud. de vita  
Mosis, p. 530.

Whether their *Oratories* or places of prayer called *Proseucha*, were different places from their *Schooles* or *Synagogues*, I haue not yet learned. That some of these were without the *City*, that proueth nothing, for so might *Synagogues*, and *Schools* too. Epiphanius treateth of these <sup>2</sup> *Oratories*, but there hee speaketh not one word to shew the lawfulnessesse of ciuill busynesses to be done in them: could that be proued, a difference would easily be shewen. Some say they were <sup>1</sup> *Synagogues*, others <sup>m</sup> *Schooles*. Of this house of *Prayer*, mention is made, *Acts 16. 13.* in which Saint *Paul* sat downe and spake vnto the women: which gesture intimateth rather preaching than praying: true, all gesture was in vse for prayer, standing, kneeling, sitting; *Abraham stood before*

before the Lord, Gen. 18.22. that is, he prayed. The Publican stood a farre off and prayed, Luk. 18. 13. whence by way of prooue they said, "Sine statio-  
nibus non subsisterit mundus, Were it not for stan-  
ding the world could not stand. Steuen kneeled, Act.  
7.60. David sate before the Lord, and said, 2 Sam.  
7.18. yet sitting, when the speech is to the people,  
not to the Lord, implieh preaching, not prayer. It is  
probable, that as at the gate of the Temple, so at  
the gate of these Oratories, the poorer sort of peo-  
ple assembled to expect almes, whence some vse  
the word • Proseucha, to signifie an Hospitall.

<sup>" R Inde in lib.  
Musar. vide Bous.  
prei Matto. 6.5.</sup>

The r Talmudists taxed the peoples negligence  
in prayer, saying, they vsed three sorts of Amen,  
and all faulty. *A faint Amen*, when they praied with-  
out seruency. *A hasty Amen*, when they said Amen  
before the prayer was done. *A lazy Amen*, when  
they pronounced it at length, as if they were asleep,  
diuiding the word *A-men*. The first they termed  
*תְּהִמָּה* Iethoma, pupillum. The second *חֵטֹעַ* Che-  
tupha, Surreptitium. The third, *קְטוּעָה* Ketugna,  
Sedile, quasi in duas partes settum per oscitantiam.

<sup>o Qui loquens  
Proseucha? Iunus.  
Sat.3.</sup>

<sup>v Canimus de lacis  
N.Testam. c.5.  
p.38.</sup>

## C H A P. III.

## Of the Gates of Ierusalem.

**T**HE Gates of the whole circuit of the <sup>'steindler pess'</sup>  
wall about Ierusalem were nine : The <sup>glo.</sup>  
Sheepe-gate, Nehem. 3.1. This was neare the  
Temple, and thorow it were led the Sheepe which  
were to be sacrificed, being washed in the poole  
Bethesda

<sup>b</sup> Stukines conuin.  
lib. 2 cap. 11.

Bethesda neare the Gate. *The Fish-gate*, Nehem. 3.3. before this *Iudas* is thought to haue hanged him selfe. <sup>b</sup> Some thinke that these two Gates, and likewise the *Horse gate*, Nehe. 3.28. were so called, because they were in manner of three severall Market places, and at the one Gate, *sheepe*, at the other, *fish*, and at the third, *horses* were sold. The *Old-gate* was so called, because it was supposed to haue remained from the time of the *Iebusites*, and not to haue beeene destroyed by the *Affyrians*, it was neare Caluary, and without this Gate Christ was crucified. Concerning the other Gates little is spoken.

<sup>c</sup> R. Iudain l. Mz. far. vid. Drusii preterit. Iam. 9.22. Touching the gates of the Temple, there were two of principall note, both built by *Salomon*, the one for those that were new married; the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by hauing their lips couered with a skirt of their garment: none entred that gate with their lip vncouered, but such as were excommunicate. Now the *Israelites* which on the Sabbath dayes sat betweene those gates, said vnto the new married, *Hee, whose name dwelleth in this house, glad thee with children*; vnto the mourner, *Hee, which dwelleth in this house, glad and comfort thee*; vnto the excommunicate, *He, which dwelleth in this house, moue thy heart to hearken to the words of thy fellowes*.

Among the *Jewes*, the gates were places of chieft strength, so that they being taken or defended, the whole City was taken or defended: and they were chiefe places of iurisdiction, for in them, *Judges* were wont to sit, and to decide controversies: hence proceeded those phrases: *The gates of hell shall*

net

Of their Groues, and high Places. LIB. 2. 85  
not preuaile against &c. And Thy seed shall possesse the  
gates of his enemies.

## CHAP. IV.

### Of their Groues, and high Places.

**T**he anciente Heathens did not onely not build Temples,<sup>a</sup> but they held it utterly unlawfull so to doe. The reason of this might bee, because they thought no Temple spatiouse enough for the Sunne, which was their chiefe God. Hence came that saying, <sup>b</sup> *Mundus uniuersus est Templum Solis;* <sup>a Hospi. de Orig. Templ p.1.</sup> <sup>b Alex ab Alex. lib. 2. cap. 22.</sup> The whole world is a Temple for the Sunne. Moreover, they thought it ynsit to straiten, and confine the supposed infinitenesse of their fancied Deities within wals, and therefore when after times had brought in the vse of Temples, yet their God *Terminus*, and diuers others of their Gods were worshipped in Temples open-roofed, which were therefore called *πνωδρα*; This I take to bee the reason, why they made choice of hils, and mountaines, as the conuenientest places for their Idolatry. These consecrated hils, are those high places, which the Scripture so often forbids. Afterwards, as the number of their Gods increased; so the number of their consecrated hils was multiplyed, from which, their Gods and Goddesses tooke their names, as *Mercurius Cyllenius, Venus Erycina, Jupiter Capitolinus.* At length to beautifie these holy hils, the places of their idolatrous worship, they beset them with trees, and hence came the consecration of Groues, and woods,

## LIB. 2. Of their Groues, and high Places.

<sup>c</sup> Populus Alcide  
gratissima, vitis l.  
accho.

Formosa myrtus  
Veneris sua Laurea  
Phæbo.

Virg. Eclog. 7.

<sup>d</sup> Plin. Nat. Hist.  
lib. 16. cap. 44.

<sup>e</sup> Maximus Tyrius  
Serm. 38. fol. 225.  
edit. Steph.

Woods, from which their Idols many times were named. <sup>c</sup> At last, some choice and select trees began to bee consecrated. <sup>d</sup> Those French Magi, termed Dryada, worshipped the Oake, in Greek termed οπος, and thence had their names. The Etrurians worshipped an Holme tree: And <sup>e</sup> amongst the Celts, a tall Oake was the very Idoll, or image of Jupiter.

Among the Israelites, this Idolatry began vnder the Judges, Othniel, and Ehud, Judg. 3. 7. and at the last it became so common in Israel, that they had peculiar Priests, whom they termed Prophets of the Groue, I King. 18. 19. and Idols of the Groue, that is, peculiar Idols, vnto whom their Groues were consecrated, 2 King. 21. 7. 2 Chro. 15. 16. As Christians in the consecration of their Churches, make speciall choice of some particular Saints, by whose names they call them, as Saint Peters Church, Saint Pauls, Saint Andrewes, &c. So they consecrated their Groues vnto particular Idols; whence in prophane Authors we reade of Diana Nemorensis, Diana Arduenna, Albunea Dea, all receiuing their names from the Groues in which they were worshipped: yea the Idol it selfe is sometimes called by the name of a Groue: Iosiah brought out the Groue from the house of the Lord, 2 Kin. 23. 6. It is probable, that in this Idoll was pourtraied the forme and similitude of a Groue, and thence was called a Groue, as those siluer similitudes of Dianaes Temple, made by Demetrius, were termed Temples of Diana, Act. 19. 24.

## C H A P. V.

## Their Cities of Refuge.

**T**Hese places of *Refuge*, appointed by God, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because God allowed safety onely to those, who were guiltless in respect of their intention: but the others were common *Sanctuaries*, as well for the guilty as the guiltlesse. If any man did fortuitously, or by chance kill another man, in such a case liberty was granted vnto the offender to flie; at first vnto the Altar for refuge, as is implied by that text of Scripture, *If any man come presumptuously vnto his neighbour, to slay him with guile, thou shalt take him from mine Altar*, Exod. 21. 14. Yea we may conjecture this custome of refuge, to haue continued in force alwayes by the practice of *Ioab*, 1 King. 2. 28. Notwithstanding, lest the Altar might bee too farre distant from the place, where the fact might be committed, it is probable, that therefore God ordained certaine *Asyli*, or *Cities of Refuge*, which for the same reason, are thought to haue beeene equally distant one from the other in <sup>a R. Salomon. Tercib</sup> Canaan: These Cities were in number six; *Bezer* Deut. 19. 3. of the *Reubenites Country*; *Ramoth* in *Gilead* of the *Gadites*; & *Golan* in *Bashan* of the *Manassites*: These three Moses separated beyond *Jordan*, Deut. 4. 41, 43. The other three appointed by *Joshua* in the Land of Canaan, were *Cadesj* in *Galile* in Mount *Naphtali*;

*Naphtali* ; *Schechem in Ephraim* ; and *Kirathbarba* (which is *Hebron*) in the mountaine of *Iudah*, *Joshua 20. 7.* Three other Cities of like nature, God promised the *Israelites*, vpon condition of their obedience, after their coasts were enlarged; but it seemeth that disobedience hindered the accomplishment thereof, for Scripture mentioneth not the fulfilling of it.

Concerning these Cities, the *Hebreves* note from these words, *Thou shalt prepare the way*, *Deut. 19.3.* That the *Senate*, or *Magistrates in Israel*, were bound to prepare the wayes to the *Cities of Refuge*, and <sup>b</sup> to make them fit, and broad, and to remoue out of them all stumbling blockes and obstacles; and they suffered not any hill or dale to bee in the way, nor water-streames, but they made a bridge ouer it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not lesse than two and thirty Cubits, and at the partitions of the wayes, they set vp in writing, *Refuge*, *Refuge*: that the manslayer might know and turne thitherward. On the fifteenth of the moneth *Adar*, or *February*, euery yeere, the *Magistrates* sent out messengers to prepare the wayes.

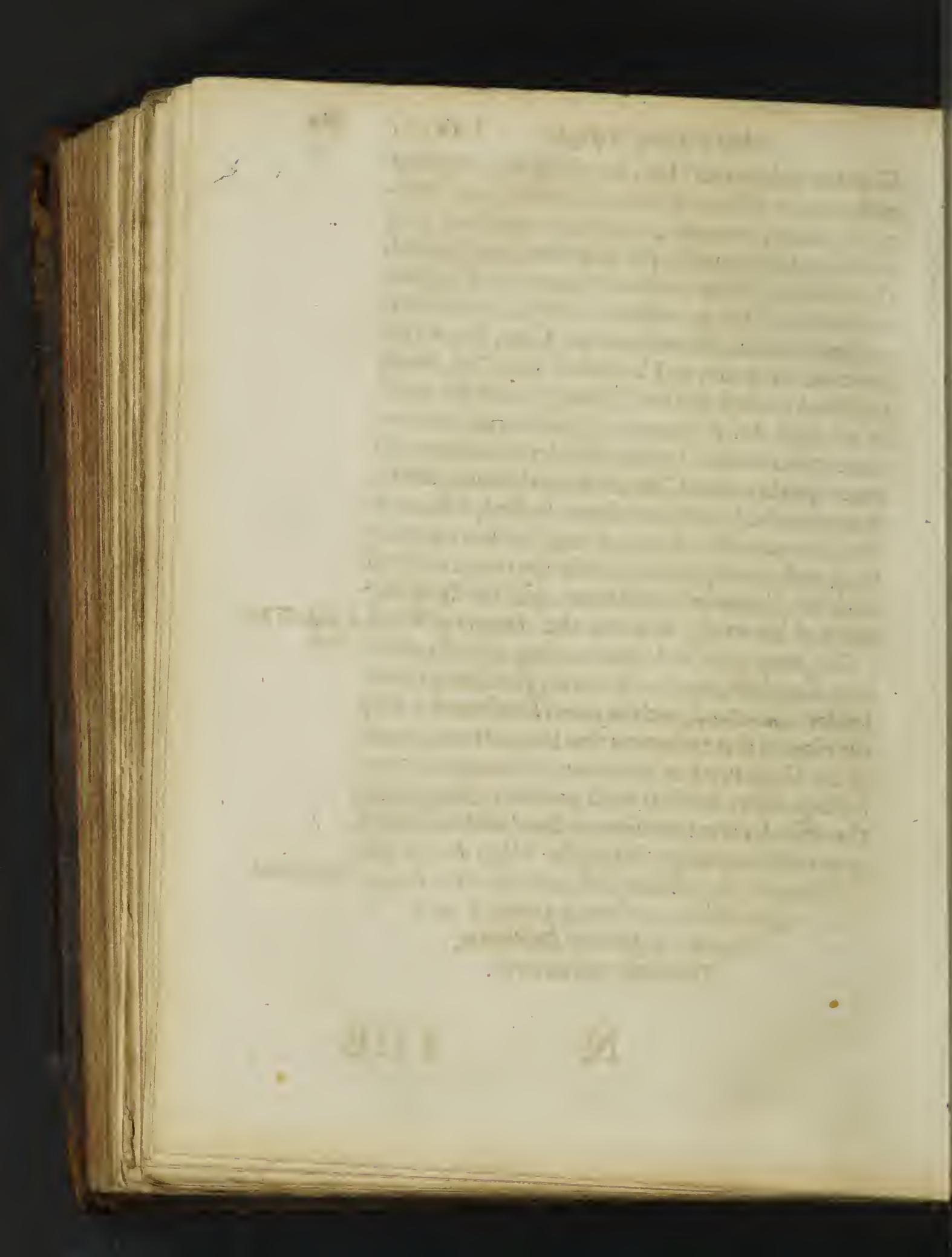
Furthermore it was prouided, that two or three wise men should be employed, to perswade the *Auenger of blood*, if haply he did pursue the man-slaier on the way, that hee should offer no violence, vntill the cause were heard and examined. The manner of examination was thus, the *Consistory* or *Bench of Iustices*, wholived in that quarter, where the murder was committed, <sup>c</sup> placed the party, being brought backe from the *City of Refuge*, in the Court

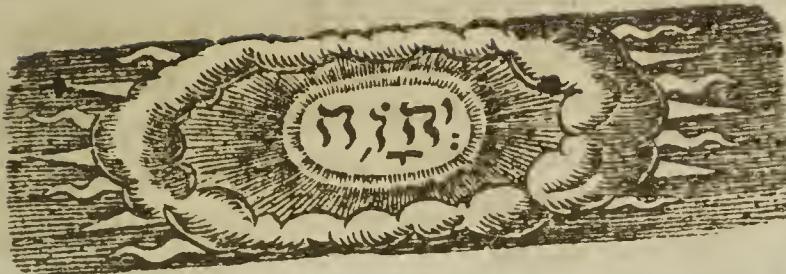
<sup>b</sup> Maimon. in Rot-  
sa b. cap. 8. § 5.

Court or judgement Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise the fact were found casuall, then did they safely conduct the party backe againe to the *Cittie of Refuge*, where he enjoyed his liberty, not onely within the walls of the City, but within certaine territories and bounds of the *City*, being confined to such and such limits, vntill the death of the high *Priest*, that was in those dayes, at what time it was lawfull for the offender to returne and come into his owne Citie, and vnto his owne house, euen vnto the City from whence he fled, *Iosb. 20.6.* By this means the offender, though he was not punished with death, yet he liued for the time a kinde of exile for his owne humiliation, and for the abatement of his wrath, who was the *Auenger of bloud.* & *Masius in Jas. cap. 20.*

<sup>a</sup> The *Arcopagitæ* had a proceeding against casuall man-slaughter, not much vnlke, punishing the offender *επιταυτογρ.* with an yeares banishment: why the time of this exilement was limited to the death of the High *Priest* at that time, is not agreed vpon by Expositors. But it is most probably thought, that the offender was therefore confined within that *City* as within a prison, during the High *Priests* life, <sup>e Masius ibid.</sup> <sup>b</sup> because the offence did most directly strike against him, as being amongst men *επηγ. ac princeps sanctitatis,* *The chiefe God on earth.*

N THE





THE  
THIRD BOOKE  
TREATETH OF DAYES  
*and Times.*

CHAP. I.

*Their Dayes, Houres, weekes, and yeeres.*



Before wee treat of their Feasts, it will be needfull by way of Preface, to understand somewhat concerning the divisions of their Dayes, Houres, weekes, &c.

Their Day was twofold: Naturall, containing day and night,

and consisting of 24. houres: or Artificiall, beginning at Sunne-rising, and ending at Sunne-set. Of this is that, Are there not twelue houres in the day?

Ioh.11.9.

The Naturall day was againe two-fold. Ciuil, a  
N 2 working

LIB. 3. Their Dayes, Houres, weekes, and recreas.  
 working day, which was destined for ciuill busi-  
 nesses and workes : this beganne at Sunne rising,  
 and held till the next Sunne rising, Matth. 28. 1. or  
 Sacred, a Festiuall or Holy-day, destined for holy  
 exercises : this beganne at Sunne set, and continued  
 till the next Sunne set.

Their night was diuided into fourre quarters, or  
 greater houres, termed fourre watches, each watch  
 containing three lesser houres. The first they called  
*Caput Vigiliarum*, the beginning of the watches,  
*Lament. 2.19.* The second, was the middle watch,  
*Judg. 7.19.* not so termed, because there were one-  
<sup>2 Drus. Iudic. 7.19.</sup> ly three watches, as <sup>2</sup> *Drusius* would perswade, but  
 because it dured till mid-night. The third watch be-  
 ganne at mid-night, and held till three of the clocke  
 in the morning. If he come in the second, or third  
 watch, *Luk. 12. 38.* The last, called the morning  
 watch, *Exod. 14.24.* beganne at three of the clocke,  
 and ended at six in the morning. In the fourth watch  
 of the night, *Iesus* went out vnto them, *Matth. 14.*  
 25. These watches also were called by other names,  
 according to that part of the night which closed  
 each watch. The first was termed <sup>3</sup> *Eve*, The Euen.  
 The second <sup>4</sup> *mezzanotte*, *Midnight*. The third <sup>5</sup> *matin*,  
<sup>6</sup> *Cock-Crowing*. The forth, <sup>7</sup> *vesper*, The Dawning.  
 Rec know not when the Master of the house will come,  
 at Euen, or at Midnight, or at Cock-crowing, or at the  
 Dawning, *Mark. 13.35.*

The day was likewise diuided into fourre quar-  
 ters, as appeareth by the Parable of the Labourers  
 hired into the Vineyard, *Matth. 20.* The first quar-  
 ter beganne at six of the clocke in the morning,  
 and held till nine. The second quarter ended at  
 twelue

twelue of the clocke. The third quarter at three in the afternoon. The fourth quarter at six of the night. The first quarter was called the third houre, vers. 3. The second quarter the sixth houre, vers. 5. The third quarter the ninth houre, vers. 5. The last quarter the eleuenth houre, vers. 6.

<sup>b</sup> Erat autem pri-  
mus turnarius à  
prima usque ad ter-  
tiam, & dicebatur  
prima hora, secun-  
dus erat à tertia,  
usque ad Sextam,  
& dicebatur hora  
tertia, tertius erat  
à sexta usque ad  
nonam, & dicebatur  
sexta; quartus à  
nona usque ad vni-  
uersaque erat duo-  
decima, & diceba-  
tur nona. Recellit  
hinc opitio nem 10.  
letus, receptam li-  
cet a multis recen-  
tionem (ut ipse ait)  
quoniam de unde  
cima cuius memi-  
nit parabola, alium  
apud hos silentium.  
Iure vapulant à te  
Tolete qui excludi-  
dunt undecimam,  
constanter tamen  
asserenda est contra  
te quadriparita  
diei diuiso, in hoc  
potissimum illorum  
ero. consistit, quod  
boram primum fa-  
ciunt, non inueni-  
unt, boram undeci-  
mam inueniunt,  
excludunt tamen,  
nihil à mente E-  
vangelistarum  
magis alienum, quā  
ut in *vergilia*, ver-  
tetur hora prima  
diei, quae in illorum  
scriptis sonat quar-  
tamus clavis vigiliorum.  
Vid. Tolet. in loan-  
cap. 19. Annotat 8.

Where note, that the three first quarters, had their names from that houre of the day, which closed the quarter (for they began the count of their lesser hours, from six a clocke in the morning, and our 6, 7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) onely the last was called the eleuenth houre by our Sauioour Christ; where- as among the common people, it either was called, or should haue beeene called by proportion with the rest, the twelfth houre; to intimate vnto vs, that though God in his mercy accept labourers into his vineyard eleuen houres of the day, yet hee seldom calleth any at the twelfth, for that is rather an houre to discharge seruants, than to admit new.

Some Expositors finding mention of the dawning of the day in this Parable, vers. 1. <sup>b</sup> They reckon the 4. quarters of the day after this manner. Hora prima, Horatertia, Horasexta, Horanonam. Where first they erre, in taking the Dawning of the day for the first houre of the day; for *erga* the Dawning, signifieth the last quarter of the night, called the Morning watch. Secondly, they erre, in making the last quarter of the day to bee the ninth houre, for what then shall become of the eleuenth houre, mentioned in the same Parable.

By this diuision of the day into these foure quarters, or greater houres, the Euangelists are reconciled

L 18. 3. Their Dayes, Houres, weekes, and reares,  
 touching our Sauours Passion. Hee was crucified at  
 the third hour, *Mark. 15.25.* Saint John intimateth  
 his examination before Pilat, to haue beeene *Hora  
 quasi sexta:* About six a clocke, *Ioh. 19.14.* In the first  
 place, vnderstand by his crucifying, nothis hang-  
 ing on the crosse, which was not till the sixth hour,  
*Luke 23. 44.* nor his expiration, which was not till  
 the ninth hour, *Marke 15.34.* but his examination  
 under Pilat, at which time the people cryed out,  
*Crucifie him, Crucifie him;* and then the third and  
 sixth hour will easily be reconciled, for these two  
 hours immediately following one another, what  
 was done on the third hour, might truly bee said  
 to be done about the sixth.

Lastly, this sheweth that the houres among the  
 Iemes were of two sorts: some lesser, of which the  
 day contained twelue: others greater; of which the  
 day contained foure, as hath beeene aboue shewen:  
 the lesser ar termed *houres of the day,* are there not  
 twelue houres in the day? *Iohn 11.9.* The greater  
 some terme *houres of the Temple, or houres of prayer:*  
 Peter and *Iohn* went vp into the Temple, at the  
 ninth houre of prayer, *Act. 3.1.* But in truth there are  
 but three houres of prayer, the third, the sixth, and the  
 ninth.<sup>c</sup> The third instituted by Abraham, the sixth by  
*Isaac, and the ninth by Jacob.* The third houre the holy  
 Ghost descended vpon the Apostles, *Act. 2. 15.* A-  
 bout the sixth, Peter went vp to the house top to  
 pray, *Act. 10. 9.* At the ninth Peter and *Iohn* went  
 into the Temple, *Act. 3.1.*

From these greater houres of the day and night,  
 the *Canonicall houres in vse in the Romane Church,*  
 had their beginning; <sup>d</sup> each *Canonicall houre contai-*  
*neth*

<sup>c</sup> Drusus in pre-  
 terit. *Act. 3.1.* Non  
 suisser ultantes ho-  
 rás proocationis in  
 die apud Iudeos,  
 clare testatur Da-  
 uid Klmchi.

<sup>d</sup> Vid. Bellarm de  
 bonis oper. in partic.  
 lib. 1 cap. 10.

neth three lesser houres, so that in the whole night and day, there are eight *Canonicaū* houres. At six of the clocke in the euening began the first, and that is termed *Hora vespertina*, or *vespertinum* simply (*officium* being vnderstood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completry*. At mid-night began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, being their *Matutinum*, their *Matines*. The *Canonicall* houres for their day-seruice were named, *Hora prima*, *tertia*, *sexta*, *nona*. Their first houre began from six of the clock in the morning, and held till nine; the third from nine till twelve, the sixth from twelve til three; the ninth from three till six at night.

The Diall in vse among the ancient Jewes, differed from that in vse among vs: theirs was a kinde of staires, the time of the day was distinguished not by lines, but by steps, or degrees, the shade of the Sunne every halfe houre moued forward to a new degree. In the Diall of *Ahaz*, the Sunne went backe *מִלְחָמָה Magnoloth*, degrees, or steps, not lines; *I. saj. 3.8.8.*

Their weekes were two-fold: the one was ordinary, consisting of seuen dayes: the other extraordinary and Propheticall, consisting of seuen yeeres, *Dan. 9.24*. The first is termed *Hebdomas diaria*, a weeke of dayes: the second, *Hebdomas annalis*, a weeke of yeeres.

The Hebrews at first measured their moneths according to the course of the Sunne, whence they are called *Menses Solares*: and then euery moneth consisted of thirty dayes. The waters preuailed from

the

L 18. 3. Their Dayes, Hourses, weekes, and yeares.  
 the seventeenth day of the second moneth, Gen. 7.  
 11. vnto the 17. day of the seventh moneth, Gen. 8.  
 4. that is, full fine moneths. If wee will number the  
 dayes, they were an hundred and fifty, Gen. 7. 24.  
 Whereby it appeareth, that every moneth contain-  
 ned full thirty dayes. After the Israelites departure  
 out of *Egypt*, then they measured their moneths  
 by the course of the Moone; they are termed *Menses*  
*Lunares*: they contained either thirty dayes, and  
 then they were called *Menses pleni, Full moneths*: or  
 twenty nine dayes, and then they were called *Men-  
 ses caui, Deficient moneths*.

The Sunne exceedeth the Moone, in her course e-  
 leuen dayes, & hence every third or second year,  
 one moneth was inserted. Now because the twelfth  
 moneth in the Hebrew kalendar was called *Adar*,  
 hence when a moneth was inserted, the last was cal-  
 led *Veadar*, the second *Adar*.

Before their captiuitie in *Babylon*, they counted  
 their moneths without any name, according to the  
 number. The *First, Second, Third moneth, &c.* After  
 their returne from *Babylon*, they called them by  
 these names:

1. *Nisan*, it was also called *אַבִיב*, *Abib*, which signifi-  
 eth an eare of corne, in this  
 moneth Barly began to bee  
 eared.

2. *Iiar*, it was also called *בָּשָׂר*, which signifieth *beauty*,  
 then the trees began to bee  
 beautified with buds and  
 blossomes.

They answered to part of

1	{ March. April.
2	{ April. May.

3. *Sivan*

*Vid. Kalendari-  
um Hebraicum  
Munsteri. pag. 62.*

### 3. Siuan.

## 4. Thiaz.

5. Ab.

6. Elul.

7. *Tisri*, otherwise called  
*Ethanim.*

8. Marche suan, it was also called Bul.

9. *Cistex*.

10. Tebeth.

## II. Schebeth.

12. Adar.  
Ye adar.

Before their comming out of *Egypt*, they beganne their yeare in the moneth of *Tisri*, and thus they continued it alwayes after for ciuill affaires, for their date of buying, selling, their *Sabbatical* yeares, yeares of *Iubile*, &c. After their comming out of *Egypt*, they beganne their yeare in the moneth *Nisan*, and so continued it for the computacion of their greater feasts.

f' Ed plevi & d-  
tigra dīo ſū. & ad  
mancosbrar alegro-  
mēdō mancosbrarinde  
vīo hēxīw ūto:  
yō iñwīos tōvē-  
vīwotv ūtar dīa-  
teruχ ū. Mōü-  
s ūs ūt vīwad, ūs  
dī ūardin. G.  
mīlīa wāgīr ūmī  
tās ūt rās ūt  
ov. ūt. Antig.  
l.i.c 4. ūt ūt ūt ūt  
nīur ūt ūt ūt ūt  
pro ūt ūt ūt ūt  
qui ūt ūt ūt ūt  
ſecuridu. apud H-  
breos, ſicut. & Di-  
uis apud daſcedones.

0

C H A P.

## CHAP. II.

## Of their Feasts.

**B**EFORE we descend to their particular *Feasts*, first we will see the manner of feasting in generall. Their ordinary meales as they were not many in a day, so neither were they costly. They were called <sup>a</sup> *Aruoth*, which word signifieth properly, such fare as trauellers and wayfaring men vse on their iourneys. The word is vsed, *Cerem.* 40. 5. *So the chiefe steward gaue him vittailles, and a reward, and let him goe : likewise, Pro. 15.17. Better is a dinner of greene herbes where loue is.* The extraordinary and more liberall kinde of entertainment

<sup>a ab</sup> אָרוֹת  
אֲרוֹהָה  
<sup>11er</sup> facere, significat  
via et iucum.

by way of feasting, was commonly called <sup>b</sup> *Mischte*, <sup>c</sup> *xiuum, Compota-* from their liberall drinking at such meetings. There <sup>d</sup> *Dicitur à potan-* do, sive bibendo ut <sup>e</sup> was also another kinde of feasting, wherein they <sup>f</sup> *Græcè απόστολον, made merry together, eating the remainders of* <sup>ab altera eius parte.</sup> *their sacrifices ; this they termed* <sup>c</sup> *Chag.* From this <sup>g</sup> *חג, Festum, ce-* lebris solenitas, à custome of hauing a feast at the end of their sacri- <sup>radice. חג, Fe- radice. <sup>h</sup> *Fe-* fices, the Christians of the Primitiue Church institu- <sup>i</sup> *sum celebravit.* <sup>j</sup> *Chrysost. 1 Cor.* ted their loue feasts to <sup>k</sup> *succeed the Lords Supper :* <sup>l</sup> *Hoc autem pos-* In both these greater and more solemn feasts, there <sup>m</sup> *cipie.* were some Ceremonies vsed by them as preparato- rie to the Feast ; others in their giving thankes ; o- thers in their gesture at Table.</sup>

The ceremonies preparatory were principally these three. 1. Salutation. 2. Washing the feet of the guests. 3. Pouring oyle on them.

Their Salutations were testified either by words, or

or some humble gesture of the body. By words, and then these were the vsuall formes, *The Lord be with you, or The Lord blesse you, Ruth 2.4.* From the last of these, blessing is often taken in Scripture for saluting. If thou meet any, \* blesse him not, or if any blesse thee, answer him not againe, saith Elisha to Gehazi, 2 King. 4. 29. The sense is as our English renders it, *Salute him not.* Sometimes they said, *Peace be unto thee, Peace be vpon thee, Goe in peace,* and such like : *when ye come into an house, salute the same; and if the house be worthy, let your peace come vpon it, but if it be not worthy, let your peace returne to you, Matth. 10. 12, 13.* By gesture ; their salutations were signified sometimes by prostrating the whole body ; sometimes by kissing the feet, Luke 7.

38. commonly by an <sup>f</sup> ordinary kisse. Moses went <sup>f Xenophon de iudea</sup> out to meet his father in law, & did obeysance and <sup>f statui. Cyr. lib. 1. pag. 17. 11. lib. 5. p. 113.</sup> kissed him, Exod. 18. 7. Moreouer Joseph kissed all his brethren, and wept vpon them, Gen. 45. 15. This

Saint Paul calleth an holy kisse, 1 Cor. 16. 20. Saint Peter, A kisse of charity, 1 Pet. 5. 14. <sup>s Tertullian & Tertull de ceras.</sup> <sup>cap. 14.</sup>

calleth it, *Osculum pacis, A kisse of Peace.* These were kisses which a Cato might giue, and a Vestall <sup><sup>h Vid. Drusum ad difficiliora loca,</sup></sup> receiue : Of this sort the Iewes had <sup>b</sup> three kindes. Exod. cap. 12.

1. A kisse of salutation, which hath beeene specified <sup>בשיקות</sup> <sup>בפרחים</sup> <sup>Ne-</sup> by some of those former instances. 2. A kisse of <sup>shikoth pharukim,</sup> <sup>Oscula propinquorum.</sup> valediction ; Wherefore hast thou not suffered mee to kisse my sonnes and my daughters, Gen. 31. 28.

3. A kisse of homage ; the word signifieth a kisse of <sup>ברישות</sup> <sup>shikoth parshutib,</sup> Ne- state or dignity, but it was to testifie their homage <sup>Oscula separationis.</sup> and acknowledgement of their Kings soueraignty. Then Samuel tooke a viall of Oyle, and powred it <sup>גַּרְלָח</sup> <sup>Nishi-</sup> <sup>kolb gedola, Oscula magnitudinis.</sup> vpon Sauls head, and kissed him, 1 Sam. 10. 1. And

vnto this they refente that in the second Psalme, Kisse  
the Sonne leſt he be angrie. Thele ſalutations, how-  
ſoeuer they were ſuch as were uſed muチually, ſome-  
times in their meetings abroad vpon the way, yet  
were they ſuch, as were uſed alſo in their entertainment,  
as clearely appeareth by many of thofe fore-  
quoted examples.

*i. Leui pedum ante  
discubitum, non ſo-  
lum indeis, ſed &  
gentibus ipſis erat ſe-  
phs house, and gaue them water, and they did  
uſtata: locus hic  
tuſeft, bic occum-  
be, ferie aquam pe-  
dibus. Plantus  
Pers.*

The ſecond Ceremony preparatory was <sup>i</sup> washing  
their feet. And the man brought the men vnto Ioh.  
gentibus ipſis erat ſe-  
phs house, and gaue them water, and they did  
uſtata: locus hic  
tuſeft, bic occum-  
be, ferie aquam pe-  
dibus. Plantus  
Pers.

wash their feet, Gen. 43. 24. This office was com-  
monly performed by ſeruants, and the meanest of  
the family, as appeareth by our Sauiour Christ, who  
to leauē an example of humility behinde him, wa-  
ſhed his diſciples feet, Iohn 13.5. And Abigail, when  
David tooke her to wife, ſaid, Behold let thine  
handmaid be a ſeruant, to wash the feet of the ſer-  
uants of my Lord, I Sam. 25.41. For this purpoſe  
had they certayne vessels in readinesſe, for ſuch im-  
ployments: that which our Sauiour uſed, we tran-  
late a Basin, Ioh. 13. 5. He powred out water into a  
Basin. The word *uſhing* there uſed, ſignifieth in ge-  
nerall a washpot, and is there uſed for that which in  
ſtrict propriety of ſpeech, the Grecians termed  
*μπυτηρ*, (i.) A washpot for our feet: Some may  
here make the queſtion, whence this water was  
powred? I ſee no inconuenience, if wee ſay, that  
there were uſually in their dining roomes greater  
vesselſ, from which they powred out into leſſer,  
according as they needed, of which ſort it is not  
improbable <sup>k</sup> thought, that thofe water-potſ were  
mentioned, Iohn 2.6. There were ſet there ſix wa-  
ter-potſ of ſtone, after the manner of the purifying  
of

of the Iewes. By purifying there, vnderstand this complementall washing of which wee treat: Now if we consider the washing of their hands, vsuall and commendable in it selfe, though superstitiously abused by Scribes and Pharisses; and the washing of their feet before, and after meale, (for our Saviour washed his Disciples feet after supper) which second washing, the Hebrewes say it was in use onely at the Passeover, there must needs be use of great store of water in their greater Feasts, and therfore no maruell, if many and capacious vessels stood in readinesse. Farther, we are to note, that as the office was seruile and base, so the vessell: which observation giueth light to that, Psal. 60. 8. *Moab is my wash-pot*; that is, the Moabites shall be basely subject vnto me, as the pot in which I wash my feet.

The third Ceremony preparatory, was powring out of oyle. A woman in the City brought an Alabaster box of ointment, and stood at his feet bghinde him weeping, and beganne to wash his feet with teares, and did wipe them with the haires of her head, and kissed his feet, and anointed them with the ointment, Luke 7. 37, 38. It was also powred vpon the head, whence in the same place, Christ challengeth the Pharisee which entertained him, *Mine head with oyle thou diddest not anoint*, vers. 46. Psal. 23. 5. *Thou anointest mine head with oyle*.

After these ceremonies of preparation had beeene performed, then they proceeded to giuing thanks: The Master of the house sitting downe together with his guests, tooke a cup full of wine in his right hand, and therewith beganne his consecration, after this manner. <sup>1</sup> *Blessed be thou O Lord our God,*

Benedictus sis tu  
Domine Deus noster  
Rex mundi, qui creas fructum viuu.

the King of the world, which createst the fruit of the vine. Hauing said thus, hee first lightly tasted of the wine, and from him it past round the table. This grace or thanksgiving, they call <sup>m</sup> *Bircath haiaijn*, the blessing of the cup. With this Christ himselfe ieiuneth to haue begun his supper; *He tooke the cup, and gave thankes and said, Take this and divide it among your selues, for I say unto you, I will not drinke of the fruit of the vine, vntill the Kingdome of God shall come,* Luk. 22.17,18. After the blessing of the cup, the master of the house tooke the bread, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, hee consecrated it with these words, *Blessed bee thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This consecration of bread, they termed,

<sup>n</sup> *Bircath halechem.* After the consecration, he brake the bread, (whence the master of the house, or he who performed these blessings in his stead, was termed <sup>\*</sup>*Habotseang*(i.)*the breaker*; ) the bread being broken, he distributed to euery one that sate at the table a morsel, which being done, then they began to feed vpon the other dishes that were prouided. This rite of blessing both the cup and the bread, they obserued onely in their solemne festivals, otherwise they consecrated the bread alone, and not the cup. In their feast time, they seasoned their meat with good conference, such as might either yeeld matter of instruction, or exercise their wits ; which pra-

<sup>o</sup> *Non tam cœnam* Etice was also obserued in their Christian loue <sup>o</sup>feasts. *cœnare quam disci- Of the first sort, was that parable proposed by our plinam.Terrell. A. peleg. c.39.* blessed Sauour at a feast, Luke 14.7. Of the second,

was

ברכת הין <sup>m</sup>  
בָּרְכַת הַלְּחֵם Bene-  
dictio nem panis.  
Drusius in N.T.  
part. altera, p. 78.

הברוך <sup>n</sup>

was Sampsons riddle, whic' hee proposed vnto his companions, *Judg. 14. 12.* At the end of the feast, they againe gaue thankes, which was performed in this manner, either by the master of the house himselfe, or by some guest, if there were any of better note at the table: hee taking a cup of wine in both his hands, began thus, *Let us blesse him who hath fed vs with his owne, and of whose goodnessse we live:* then all the guests answered, *Blessed bee hee of whose meat we haue eaten, and of whose goodnessse wee live.* This grace they called *Bircath Hamazon.* ¶ And this is thought to bee the cup wherewith Christ after Supper commended the mystery of his bloud to his Disciples: after this, he which began the thanksgiving proceedeth, *Blessed bee hee, and blessed bee his name,* &c. annexing a longer prayer, in which hee gaue thankes; First, for their present food. 2. For their deliuernace from the *Ægyptian* seruitude. 3. For the couenant of circumcision. 4. For the Law giuen by the ministry of *Moses.* Then he prayed that God would haue mercy, 1. On his people *Israel*, 2. On his owne City *Ierusalem*, 3. On a sion the tabernacle of his glory, 4. On the Kingdome of the house of *Dauid* his annointed, 5. That he would send *Elias* the Prophet; Lastly, that he would make them worthy of the dayes of the *Messiah*; and of the life of the world to come.

ברכה  
המנין  
¶ Vid. P. Faz. in  
prec. Hebr.

This prayer being ended, then all the guests which sat at the table, with a soft and low voice, said vnto themselues in this manner; *Feare the Lord all yee his holy ones, because there is no penury to those that feare him; the young Lions doe want and suffer hunger, but those that seek the Lord want no good thing.*

Afterward

Afterward he which began the thanksgivning, blessed the cup in the same forme of words, as hee vsed at the first sitting downe; saying, *Blessed bee thou O Lord God, the King of the world, which createst the fruit of the Vine:* And therewith he dranke a little of the wine, and so the cup passed round the table. Thus they began and ended their feasts, with the blessing of a cup: this cup they termed, *בָּשׂ הַחְלֵל, Poculum iuratos, A cup of thanksgiving:* and both these cups are mentioned by Saint Luke, and which is worth our obseruation, the words of Consecration, whereby it was instituted, as part of the blessed Sacrament in the New Testament, were added onely to the last cup. *This cup is the New Testament in my bloud, which is shed for you.*

<sup>c</sup> Scalig. de en end.  
Temp. ib 6 p.273.

After all this, they sung <sup>c</sup> Hymnes and Psalmes, which also was practised by our blessed Sauour, Marke 14.26. So that howsoeuer hee vsed not any superstitions, either then practised, or since added by after Jewes, (as the drinking of <sup>c</sup> foure cups of wine, <sup>d</sup> or the breaking of the bread with all ten fingers, in allusion to the ten Commandements, &c.) yet in the beginning, and ending, wee see his practise suitable with theirs. If any desire a larger discourse of these blessings, noted out of the Rabbines, let him reade <sup>e</sup> P. Fagius his Comment on Deut.8.

<sup>c</sup> Moses Korsensis  
fol. 118. col.1.  
<sup>d</sup> Sebastian. Mur.  
ster. Mat. 26.

<sup>e</sup> It. prec. Hebr. per  
Fagiūm editas.

10. from whom I haue borrowed a great part of what herein I haue delivered. If any shall here object, that I seeme to make the blessed Sacrament of our Lords body and blood, a Jewish ceremony, I answer no; For as a kinde of initiatory purification by water, was vsed before by the Jewes of old, and no Proselyte was admitted into the Church of the

Jewes

*Iewes*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turkes* and *Saracens*. Thus neither was breaking the bread sacramentall to the *Iew*, but then it became a *Sacrament*, when *Christ* said of it, This is my body. This cup is the *New Testament* in my bloud, &c. *Luk. 22.19*. The *Iewes* could not say, The cup of blessing which wee blesse, is it not the Communion of the bloud of *Christ*? *I Cor. 10.16*.

The last thing considerable in their *Feasts*, is their *gesture*. In the dayes of our *Saviour*, it is apparent that the gesture of the *Iewes* was such as the *Romanes* vsed. The table being placed in the middest, round about the table were certaine beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; vpon these they laid downe in manner as followeth. Each bed contained three persons, sometimes four, seldom or never more. If one lay vpon the bed, then hee rested the vpper part of his body vpon his left elbow, the lower part lying at length vpon the bed: but if many lay on the bed, then the vppermost did lie at the beds head, laying his feet behinde the seconds backe: in like manner the third or fourth did lie, each resting his head in the others bosome. Thus *John* leaned on *Iesus* bosome, *John 13.23*.

This, first, is an argument of speciall loue towards him, whom the *Master* of the house shall take into his owne bosome, *John* he was the beloued *Disciple*. Secondly, an argument of parity amongst others, resting in one anothers bosome. Many shall

come from the East and West, and shall sit downe with Abraham, and Isaac, and Jacob, Mat. 8. 11. And where shall they sit? In Abrahams bosome, Luk. 16. 22. th it is, they shall all sit at the same table, be partakers of the same glory. Thus Christ, hee was in the bosome of his Father, John 1. 18. that is, in the Apostles phrase, *He thought it no robbery to be equall with his Father.* Their tables were perfectly circular or round, whence their manner of sitting was

<sup>\*</sup> **מִסְבָּה** dis- termed <sup>2</sup> Mesibah, a sitting round; and their phrase *cubitus, cuius radix est circum, circum, Ambiuit.* We will not sit round vntill he come hither, 1 Sam.

I 6. 11. Againe, Thy children shall be like Olive plants round about thy table, Psalm. 128. 3. This custome of lying along vpon a bed, when they tooke their meat, was also in use in Ezekiels time; Thou satest vpon a stately Bed, and a table prepared before it, Ezek. 23. 41. <sup>2</sup> And whether this were the custome of the ancient Hebrewes, I leauie to bee discussed by others. But vnto this also doth Amos allude;

They lay themselues downe vpon clothes laid to pledge by euery Altar, Amos 2. 8. That

<sup>Vetus etiam mos erat super lanatic pellibus discubere. Qui poterat pelles addere, dines erat.</sup> is, the garments taken to pledge they use in stead of Beds, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implyeth this custome of lying at the table, to haue beeene very ancient.

The plucking off their shooes seemeth to haue been generally received, when they were in Egypt, for this cause is it, that they had a strict charge in eating the Passeouer, to haue their shooes on their feet for greater expedition. The reason why they vsually pluckt them off, was, for the cleane keeping of their

<sup>Quid.</sup>

their Beds, on which they lay. Here seeing the rule of obseruing the *Passeouer* requireth that it should be eaten with their shooes on their feet, which ar-  
gueth rather standing than lying vpon a bed : it may  
be demanded whether *Christ* transgressed not a-  
gainst the first institution thereof, in the manner of  
his sitting at the table ? *Tremelius* answereth thus,  
and in my minde fully : <sup>c</sup> We must know, saith he, <sup>c Tremel. in Mat.</sup>  
that *Exod. 12.* it was commanded after what man-<sup>26.20.</sup>  
ner, they ready to depart out of *Egypt*, should eat  
the *Passeouer* at that time, for the necessity of that  
time so required, namely, an hasty eating thereof:  
But afterward in the Law, where it is commanded  
that this ceremony of the *Paschall* should be renewed  
euery yeare, those words are not addded. Where-  
fore all the *Hebrew Doctors*, both ancient and mo-  
derne, doe teach with one ioynt consent, that the  
commandement of *sprinkling the doore posts with*  
*bloud*, of *hauing on their shooes*, of *girding their*  
*loynes*, of *taking staves in their hands*, and *eating the*  
*Lambe in haste*; did not extend it selfe to the gene-  
rations following, but onely to haue concerned that  
very night, wherein they departed out of *Egypt*:  
<sup>d</sup> Yea, it was an ancient tradition amongst them, <sup>& Talmud. tract. de</sup>  
that when they did in aftertimes eat the *Passeouer*, <sup>Paschate. vid. Tre-</sup>  
they would sit downe, or leane vpon a Bed, as our <sup>w L. loco superius</sup>  
*Saviour* and his Disciples did, intoken of their de-<sup>citato.</sup>  
liuernce obtained.

The parties that gaue entertainment at their  
Feasts, were two: 1. <sup>c</sup> The *Master of the house*, 2. The <sup>c Vid. Casaubon.</sup>  
*Master of the Feast*; They differed thus, the *Master* <sup>c exercit. p. 278.</sup>  
of the house was termed **בעל הבית Baal habeth**,  
i.e. *dominus Pater familias*. The *Master of the feast* was

termed בָּאֵל מִשְׁתַּחַת Baal mischte, ἀρχιστάτης; Triclinii Praefectus; The Master of the Feast was the chiefe seruant attending the Master of the house in time of the feast. Others adde a third sort whom they would haue to be Praefecti morum; in Greeke they were termed οἰνοποιοί. Their office was thought to haue beeene the inspection of the guests, that none should disorder themselues by drinking too much, whence they were called οφθαλμοί, the eyes of the feast. Such kinde of officers were in vse in Ahasuerosh his court, Ester 1. 8. and likewise among the <sup>b</sup> Athenians, but whether any such belonged vnto the Iewes is iustly doubted.

<sup>a</sup> Athineus l. 10.

אוֹרֶה Hoffes  
טוֹרֶה Onus  
בָּרוּחַ Profugus  
B. extor. synag.  
cap 32. p. 493.

The ancient Iewes, they were both hospitall ready to entertaine, and also liberall in their entertainment; their hospitality is commended thorowout the Scripture, though now it be growne out of vse among them, as appeareth by that prouerbiall speech concerning the entertainment of a friend:

<sup>i</sup> That the first day he is Oreach, a guest: the second Toreach, a burden: the third Barach, a runnagate. Their liberality appeared by remembraunce the poore at their feasts, by sending them portions.

Send portions vnto them for whom nothing is prepared, Nhem. 8.10. This was afterward practised by Heathens, who in their solemne feasts did not

<sup>s</sup> Moris erat veteribus in continuis uselidas militare a sentibus amicus. <sup>Id. m. restatur Plut.</sup> likewise vnto their friends who were absent, they sent portions, which they termed μειδες. This ob- in Agestacio. <sup>ste.</sup> seruation giueth light to that Canon in the Laodi- cean Councell, which forbiddeth Christians in their loue

loue feasts, ~~when apparel~~, to send portions, the reason of which prohibition, I conceiuue to be three-fold : First, That Christians might not symbolize with Heathen people. Secondly, That none presuming that their portions should bee sent them, might absent themselves. Thirdly, That those present (especially the poorer sort as it often falleth out) might not bee iniured, by hauing the best of their prouision sent away in such portions.

Here wee may note for conclusion, that as the time of their supper wastoward the euening, and then they gaue greatest entertainment; So the time of their dinner was about the sixth houre of the day, that is, as wee count, about noone. Kil' meat and make ready, for the men shall eat with mee at noone, Gen. 43. 16. Peter went vp vpon the house to pray about the sixth houre, then waxed hee an hundred, and would haue eaten, but whiles they made something ready, hee fell into a trance, Acts 10.

9, 10.  
Moreouer wee may here note the difference betweene those three cups mentioned in Scripture,  
~~μονίευο τῆς εὐαγγελίας~~, 1 Corinlh. 10.19. The cup of blessing, and this is applied to those severall cups vsed in their solemne feasts, because of those blessings or thanksgivings annexed. Secondly, ~~μονίευο τῆς παρέκκλησις~~, Ier. 16. 7. The cup of consolation, this was so called because it was sent by speciall friends in time of mourning, as intending by this drinking to put away sorrow and grieve from the mourner. Thirdly, ~~μονίευο οὐτερείας~~, Psal. 116.13. The cup of saluation, this was vsed commonly after their peace offerings, which were vowed in way of thank fulnesse for benefits ob-

tained. Whence the Seuenty Elders commonly translate a peace-offering *ευνεον*, a sacrifice of saluation, or salvation it selfe.

## CHAP. III.

## Of their Sabbath.

**T**He word **שַׁבָּת**, Schabbath, from whence our English word Sabbath is derived, signifieth rest, and is applyed to all solemne festi-  
uals. They polluted my Sabbaths, *Ezek. 20. 21.* that  
is, my Feasts. Sometimes it is applied to the whole  
weeke. *Ieiuno bis in Sabbato, I fast twice in the weeke.*  
Sometimes, and that most frequently, it is vsed for  
that seventh day which God had set apart for his  
owne seruice. This last was holy, either by a simple  
holinesse which belonged vnto it, as was the se-  
uenth day; or else by a double holinesse occasioned  
by some solemne Feast vpon the same day, and  
then it was called, *Sabbatum magnum, A great Sab-  
bath, John 19. 36.* For on that Sabbath day of which  
Saint John speaketh, the Feast of the Passeouer hap-  
pened that yeere.

The weeke dayes are termed by the Hebrewes  
**חֲלִילָה**, Cholim, prophane dayes, by the Greeks *εργαπή*,  
Working dayes: but when they speake of them alto-  
gether, *τὸν μεταξὺ οαλλάννη*, the space of time betweene the  
two Sabbaths.<sup>2</sup> This was the time vpon which the  
Gentiles desired to heare Paul, *Act. 13. 42.* In re-  
spect of the different degrees of holiness on dayes,  
the Sabbath day is not vnfitly compared to a Queene,

<sup>2</sup> Scalig de emend.  
Temp lib. 6. p. 251.  
Item Reza in hanc  
locum.

or rather to those whom they termed Primary  
wives ; other Feist dayes to Concubines, or halfe-  
wives , working dayes to handmaids.

The Sabbath began at <sup>b</sup> six a clocke the night <sup>c</sup> Scalig. acerera. before, this the Grecians called παρεπόδην ουλέατς, the Temp. l. 6. p. 269. Hebrewes \* Biath haschabbath, the entrance of the \* באתה השבת Sabbath.

The preparation to the Sabbath began at <sup>c</sup> three <sup>d</sup> Ios ph. Antiq. l.  
of the clocke in the after noone, the Hebrewes cal-  
led this שְׁבָת עֲרֵב Gnereb haschabbath, the Sab-  
bath eue. By the ancient Fathers it was called <sup>d</sup> cœna <sup>d</sup> In ritibus Paga-  
pura, the phrase is borrowed from Pagans, whose norum cena para-  
Religion taught them in their sacrifices to certaine apellabatur cœna  
of their Gods and Goddesses, to prepare themselves by illus apponi solita,  
a strict kinde of holiness, at which time of their qui in casto erant  
preparation they did partake of a certaine supper, quod Græci dicunt  
which as it consisted of choice meats, such as those αὐλέα, vel ἀρ-  
Heathens deemed more holy than others : so it was εύστοχον, Isaac  
eaten with the obseruation of holy rites and cere- Casaubrn. Exer. it.  
monies ; hence they themselves were said at this  
time of their preparation, to bee In casto, and their  
preparatory Supper, termed, Cœnapura. Thus wee  
see the reason why the Fathers called the Sabbath-  
eue, Cœnam puram. By the Euangelists it was called  
προτέρα, A preparation, Mark. 15. 42. For distinction  
sake, we may call that foretime of the day πρωτεύ-  
σα, A fore preparation. For the whole day was a  
kind of preparation, as will appeare by the particu-  
lars then forbidden. First on this day they might goe  
no more than three Parsath ; now a Parsa contained  
so much ground as an ordinary man might goe ten  
of them in a day. Secondly, Judges might not then  
sit in iudgement vpon life and death, as is shewen  
in

<sup>c</sup> Casaubon. Exer.  
cit. 16 p. 477. ex  
Mictlol. Kimchi.

<sup>a</sup> Buxtorf. Syna-  
gog. Iud cap. 10.  
ex Talmua.

<sup>b</sup> Buxtorf. Syna-  
gog. Iudaic. ibid.

in the Chapter of Translation of Feasts. <sup>c</sup> Thirdly, all sorts of Artificers were forbidden to worke, one- ly three excepted, Shoemakers, Taylors, and Scribes, the two former for repairing of apparell, the other for fitting themselues by study to expound the Law the next day, and these were permitted but halfe the preparation time to worke.

The best and wealthiest of them <sup>d</sup>, euен those that had many seruants, did with their owne hands further the Preparation; so that sometimes the Masters themselves would chop herbs, sweep the house, cleane wood, kindle the fire, and such like.

In old <sup>e</sup> time they proclaimed the Preparation with noise of Trumpets, or hornes; but now the moderne Jewes proclaim it by the Sexton, or some vnder Officer of the Church, whom they call <sup>f</sup> שְׁלֵיחַ צְבָרָה, Scheliach tsibbur, The Messenger of the Congregation.

Concerning the sanctification of the Sabbath day it selfe, in corrupter times some things the Jewes added ouer and aboue that which God command- ded. In other things they tooke liberty where God granted none. In the first, they were superstitious; in the second, sacrilegious.

They tooke liberty. There were two thousand cubits betweene the Arke and the campe, when they marched, Iosb. 3. 4. and in probability, the same proportion was obserued when they rested: this di- stance of ground some interpret to be one mile, some two: some measuring it according to a lesser, others according to a longer cubit, which they terme a Geometricall cubit: but all agree in this, that these two thousand cubits were a Sabbath dayes iour-

journey, though none, as I know, haue obserued  
the reason whyle it was so called; which I take to be  
this; On the Sabbath day they were all to repaire to  
the place of Gods publike worship, which was two  
thousand cubits distant from those who camped  
nearest: Hence follow foure propositions. 1. That  
two thousand cubits any where, by proportion  
might be called a Sabbath dayes iourney. Secondly,  
that to those who dwelt in the Camps more remote  
from the Arke, a Sabbath dayes iorney was more  
than two thousand cubits. Thirdly, That it is now  
lawfull on the Sabbath day, to ioyne with the con-  
gregation in the place of Gods publike worship,  
though remote. Fourthly, that it was vnlawfull for  
the Iewes, hereupon to take liberty to walke idly  
whither they would, if it were not more than two  
thousand cubits, pretending it to be but a Sabbath  
dayes iorney.

They added vnto that which God commanded.

1. God said, Remember to keepe holy a seventh  
day : In which words God sanctified one day to be  
*Sabbathum*, <sup>i</sup> they added *Sabbatulum*, so they ter-  
med that additament of time which they annexed  
to the Sabbath. This addition of time was twofold:  
some beganne the Sabbath sooner than others ; this  
was done by the Iewes dwelling at Tyberias, be-  
cause they dwelling in a valley, the Sunne appea-  
red not to them so soone as it did to others. Some  
againe continued the Sabbath longer than others,  
this was done by those dwelling at Tsepphore, a Ci-  
tie placed vpon the top of a mountaine, so that the  
Sunne shined longer to them, than it did to others ;  
thus both of these did *Addere de profano ad sacrum* ;

*Hippian. de O-*  
*rig. fest. cap. 3.*

Adde



1656

\* Buxtorf Com-  
ment. Masoreti c. 4.  
ex Musar.

Iun. & Tremel.  
in Exod. 16.

<sup>m</sup> Sueton. August.  
c. 76. de iejun. Sab-  
bat. Vid. Martial.  
l. 4. Epig. 4.

\* Vatablus in bunc  
locum Item Trem.  
& Junius.

\* Hippinian. de o.  
rig. fest. c. de Sab-  
bat.

Add somewhat of the working-day, immediately going before, or immediately following after: none diminished of the Sabbath. \* Hence R. Iose wished that his portion might be with those that began the Sabbath with those of Tyberias, and it ended with those of Tsepphore.

2. God said, Tomorrow is the rest of the holy Sabbath vnto the Lord, bake that ye will bake, and seethe that yee will seethe, Exod. 16. 23. This command was proper to the time of Manna, the reason is there alleged, why they should prepare that day for the morrow, because vpon the Sabbath day they should not finde it in the field. The Jewes extend this command to all ages, and therefore they dressed no meat this day; this haply was the reason, that the Heathen people thought they <sup>m</sup> fasted on the Sabbath; though I deny not but this errore might be occasioned in part from that phrase, *ieiuno bis in Sabato.*

3. God said, Ye shall kindle no fire thorowout your habitations on the Sabbath day, Exod. 35. 3. This commandement was onely concerning fire for the furtherance of the worke of the Tabernacle, "for therefore is the Sabbath mentioned in that Chapter, to shew that the worke of the Tabernacle ought to giue place to the Sabbath. The Jewes hence gather that it is vnlawfull to kindle any fire at all on this day.

4. God said, In it thou shalt doe no manner of worke. This the Jewes vnderstood without any manner of exception. \* Hence they held it vnlawfull, to rost an apple, to tucke an herb, to climbe a tree, to kill or catch a flea. Hence they thought it vnlawfull,

to

to defend themselues being assaulted by their enemies on the Sabbath day, by this meanes twice they became a prey vnto the enemy. ¶ First, vnto *Antiochus*, whereupon *Mattathias* made a decree, that it should be lawfull vpon the Sabbath to resist their enemies, which decree againe they vnderstanding strictly, as if it did onely giue leauue to resist, when they were actually assaulted, and not by any labour that day to preuent the enemies raising of Rams, setting of engines, vnderminings, &c. they became a prey the second time to *Pompey*. For the right vnderstanding therefore of this command, we are to know that three sorts of seruile workes were allowed.

1. *works of charity*: God, that allowed them to lead their Oxe and Asse to water on the Sabbath, *Luke* 13.15. to make their liues more comfortable, much more allowed man liberty to dresse conuenient food for himselfe and his family, that they might the more comfortably performe holy duties. *Christ* healed on the Sabbath; therefore visiting the sicke, and the vse of the *Physitian*, was both then and now lawfull.

2. *workes directly tending to Gods worship*, not onely killing of sacrifices, and circumcising of children on that day was allowed, but the *Priests* might lawfully blow their trumpets and hornes on the Sabbath day, for the assembling of the people, *Numb.* 10. 2. And the people might warrantably goe from their houses, to the place of Gods publique worship. By proportion it is now warrantable for *Christians*, to ring bels to assemble the people together on the Lords day, and to take iourneys

מִן שְׁזוֹת עַל הַשְׁבָת צִוָּה לְחַלֵּל שְׁבָת.  
R.D. Kimchi in Ios. 6.

מִסְבְּרוֹת בְּפֶשׁ רְוחָה שְׁבָת.

to ioine with the publike congregation, or to preach the Word. Of these we may say, though they are in their owne natures bodily labours, yet the Temple which was sanctified did change the nature of them, and make them holy, Matthew 23. 17. Or as the Jewes say concerning the ouerthrow of Ierico, which according to their writings fell on the Sabbath day : <sup>a</sup> Hee which commanded the Sabbath to be sanctified, commanded it also to bee prophaned. 3. Workes of absolute necessity, as the defending ones selfe against his enemy, and others of like nature: concerning which the Jewes haue a saying, <sup>b</sup> Perill of life drives away the Sabbath. And the Christians with a little change of a more common prouerbe say, *Necessitas non habet ferias*; Necessity hath no holidayes.

## C H A P. IV.

## Of their Passeouer, and their Feast of unleauened bread.

<sup>a</sup> Tertullian. adu. Iudaic. cap. 10. 11. Ambros. lib. de My-  
 ser. Pasch. cap. 1. <sup>b</sup> August. in titul. Psal 68.

**S**ome of the Fathers haue derived the word *Pascha*, from a Greeke verbe signifying to suffer, because the sufferings and *Passion* of our Sauiour are celebrated about that time. <sup>b</sup> This opinion Augustine iustly confuteth, for the word is originally an Hebrew word signifying to passe by, to leape, or passe ouer. The Etymology is Gods owne. It is the sacrifice of the Lords Passeouer, which passed ouer, &c. Exod. 12. 27.

The word Passeouer in Scripture hath three acceptions.

ception. First, it is taken for that yearly solemnity, which was celebrated upon the fourteenth day of Nisan, otherwise called *Abib*; you may call it the *Passeouer of the Lambe*, because on that day toward the euening, the *Israelites* were commanded according to their families to roste a *Lambe*, and eat it in their priuate houses. Secondly, it signifieth that yearly Festiuity which was celebrated on the fifteenth of Nisan, it may be called the *Passeouer of sheepe and Bullockes*, Deut. 16. 2. Otherwise we may call it the *Feast of the Passeouer*; as the fourteenth of Nisan, was called simply the *Passeouer*. In the fourteenth day of the first moneth, is the *Passeouer of the Lord*, and in the fifteenth day of this moneth, is the *Feast*, Numb. 28. 16, 17. Toward this *Feast* we are to understand that *Yosiah* gaue vnto the people such a multitude of sheepe, Lambes, Kids, and Bullockes. Thirdly, it is taken for the whole solemnity, beginning the fourteenth of Nisan, and ending the one and twentieth of the same moneth. Now the *Feast of unleauened bread* drew nigh, which is called the *passeouer*, Luke 22. 1. So that in this acceptation it contained the *Feast of unleauened bread* also, notwithstanding, in proper speaking, the *Feast of unleauened bread*, was a distinct *Feast* from the *Passeouer*.

First, the *Passeouer* was to be kept on the fourteenth day of the first moneth, at *Euen*: This was their second Sacrament, in which although they were enioyned to eat *unleauened bread* with the *Lambe*, yet the *Feast of unleauened bread* began not till the morrow following, being the fifteenth day of the same moneth, and lasted seuen dayes, of which

## LIB. 3. Of their Passeouer.

onely the first and last were holy conuocations, wherein they might do no seruile worke, *Leuit. 23.*  
5,6,7,8.

Secondly, the *Passeouer* in the age following its first institution, might not bee killed and eaten in any other place, saue only where the Lord did chuse to place his name, which afterward was at *Ierusalem*: but the feast of *vnleauened bread*, the Hebrewes thought themselves bound to keepe in euery place wheresoever they dwelt, if they could not bee at *Ierusalem*: and <sup>d</sup> eating of it, they say, depended not upon the eating of the *Passeouer*, but it was a commandement by it selfe.

The Rites and Ceremonies obserued by the Iewes in the eating of this Sacrament their *Paschal Lamb*, agreed with those general ceremonies vsed in their solemne Feasts. They blessed the cup, and blessed the bread, and diuided amongst the guests, and washed the feet of those that sate at the table, as is shewen in the Chapter of Feasts. The particulars in which it differed from other Feasts, are deliuered in those interrogatories, or questions proposed in way of Catechisme, by some child at the time of eating their *Passeouer*, or rather in the answer made vnto the child by him that blessed the table. The question was thus, What meaneth this seruice? The forme of the answer was, <sup>e</sup> How different is this night from all other nights? for all other nights wee wash but once, in this twice; (thus Christ when Supper was ended, walshed his Discip'les feet) in all other nights wee eat either leauened or vnleauened bread, in this onely vnleauened; in other nights, we eat any sort of herbs, in this night bitter herbs: in all

לֹא תְלַה  
אֲבִילָה וְרֵד  
כְּקָרְבָּן  
הַפֵּסֶח אֶלָּא  
זֶה מְצֻרוֹת  
עַצְמָה

Maimon. de fer-  
mento & Azymo.  
cap. 6. §. 1.

<sup>c</sup> Scalig. de emend.  
Temp. l. 5. p. 270.

all other nights we eat and drinke either sitting or lying, but in this we lye alor g. Then he proceedeth to declare, that the *Passeouer* was in respect that the Lord passed ouer the houses of their fathers in *Egypt*. Secondly, he held vp the bitter herbs in his hand and said, These bitter herbs which we eat, are in respect that the *Egyptians* made the liues of our Fathers bitter in *Egypt*. Thirdly, he held vp the vnleauened bread in his hand, and said, This vrlеauened bread which we eat, is in respect that the dough of our Fathers had not time to be leauened, when the Lord appeared vnto them, and redeemed them out of the hand of the enemy. This kinde of Catechising they say is commanded, *Exod. 12. 26.* They called it *הגדה*, *Haggada*, (i.) *Annuntiatio*, the declaration or shewing forth of the *Passeouer*. Hence the Apostle borroweth his phrase ; As often as ye shall eat this bread, and drinke this cup, yee shall declare, or shew forth, the Lords death, *1 Corinth. 11. 26.*

Concerning this Lambe they are charged thus, Vpon the tenth of *Abib* euery one shall take a Lambe for an house, a male of the first yeare, without blemish, and this he kept vntill the fourteenth day of the same moneth, *Exod. 12. 3. &c.* The Lamb: it was either of sheep, or goats. For an house: the whole body of the *Israelites* was diuided into twelue tribes, the tribes into families, the families into houses; if the house were too few forthe eating of the Lamb, then the next neighbour ioyned with them in the eating thereof. The whole company was termed *σπεργία*, in the same sense *Saint Marke* useth *συντονία*, and *σεζα*, *Marke* the sixth. All these words signifie a society,

<sup>¶</sup> Joseph. de bello Iud. lib. 7. c. 17.  
<sup>¶</sup> Hebraice זָבֵן  
**זָבֵן** Filum an-  
 ni. Sunt qui di-  
 stinguunt inter Fi-  
 lium anni & Filium  
 anni sui, Filium  
 anni interpretan-  
 tur, qui annum  
 unum agit, nec mi-  
 nor, nec maior. Fi-  
 lium vero anni sui,  
 qui est in anno pri-  
 mo, licet eum non-  
 dum absolvitur. Sed  
 shall bee accepted for an offering made by fire unto the  
 Aken Esra negat Lord, Leuit. 22.27. And the reason of this Law,  
 absque Cabala posse sciri quis sit filius some of the Hebrewes haue thought to be, <sup>h</sup> because  
 anni sui, nam fieri potest, inquit, ut sit in their opinion nothing in the world was absolute-  
 Vnu addituum law perfect, vntill a Sabbath had past ouer it: Moreo-  
 sine paragogicum, uer, if it were an houre elder than a yeere, it was vn-  
 quale in **חִרְבָּה** lawfull, because it is laid, *A male of the first yeare.*  
<sup>¶</sup> Similibus. In Vid. Münster. ad Lexit 22.

<sup>¶</sup> Hospiniar. de o-  
 rig. sept. cap. 5.

society, or company of guests, so many as can sit at the same table: the latter word properly signifieth, a bed in a garden, and thus in the Gospell, the whole multitude sitting on the grasse, seeme to be compared vnto a Garden, and their severall societies or companies, vnto so many beds in the garden. The number of communicants in this Paschall society <sup>e</sup> was never lesse than ten, nor more than twenty. It followeth in the text, *A male*, to note the masculine and peerlesse vertue of our Sauiour, whom it did typically shadow forth. <sup>g</sup> Of the first yeare; which phrase they interpret thus, That the Lambe, after it was eight dayes old and forward, was allowable to be offered for the Passeouer, but not before; because it is said, When a Bullocke, or a Sheepe, or a Goat is brought forth, then it shall bee seuen dayes under the damme, and from the eighth day and thenceforth, it shall bee accepted for an offering made by fire unto the Lord, Leuit. 22.27. And the reason of this Law, some of the Hebrewes haue thought to be, <sup>h</sup> because in their opinion nothing in the world was absolute-  
*Vnu addituum* law perfect, vntill a Sabbath had past ouer it: Moreo-  
 sine paragogicum, uer, if it were an houre elder than a yeere, it was vn-  
 quale in **חִרְבָּה** lawfull, because it is laid, *A male of the first yeare.*  
<sup>¶</sup> Similibus. Without blemish, as well to admonish the Israelites, of their owne personall integrity, as to signifie the absolute perfection of him who was in truth the Lambe of God. And this he kept till the fourteenth day of the same moneth. The Rabbines <sup>i</sup> affirme foure causes of this: First, because otherwise through the multitude of businesses, at the time of their departure, they might forget the Paschall Lamb: Secondly, that in this foure dayes space they might haue the more

more certaine knowledge of the Lambs perfection. Thirdly, that by beholding the Lamb so long before their eyes, they might haue the better occasion in that space, both to recount with themselues Gods mercy in their deliueraunce from Egypt, and also to instruct and Catechise their children in that point: for which respect, it was a receiued tradition amongst the Iews, that during the space of these foure daies, the Lambe was tied to their bed-posts. Lastly, that in this time of preparation, they might throughly fit and addresse themselves for the oblation.

The time when the Paschall Lambe was to be slaine, was at the Euening, Exod. 12. 6. or as the originall reads, betweene the two euenings. Here Diuines moue the question, what part of the day should be vnderstood by this phrase. Some distinguish the two Euenings thus; That there was <sup>k</sup> *Vespera Solis*, <sup>k Ahen Ezra</sup> Exod. 12. the Euening of the Sunne, namely, when the body of the Sun setteth, And *Vespera luminis*, the Euening of the light, when the beames and shining of the Sunne is also gone from off the earth: The space or interimi betweene these two Euenings, is thought to be one hour, and the third part of an houre; in which space of time, they say, the Paschall Lamb was slain.

<sup>1</sup> Others admit a greater latitude, and distinguish thus; There is, say they, *Vespera declinationis*, the Euening of the Sunne declining; and *Vespera occasus*, the Euening of the Sunne setting; and their meaning is, that the Passeouer was offered in this inter-mediare time, betweene noone and night. This latte. answer seemeth most agreeable to the truth. First, because by this speech we must vnderstand a latitude of time, wherein might be offered not only the Passeouer,

I R. David in ra-  
dic. Ho: etiam col-  
ligi potest ex Pirke  
Aboth. cap. 5.

but the daily Euening sacrifice also, foreuen that likewise was commanded, *Inter duas Vesperas, Betweene the two Euenings, Numb. 28.4.* Now this might be offered in the former part of the afternoone. <sup>m</sup> The manner of their sacrificing in regard of this time we finde thus registered; if we count the houres according to our vsuall computation; the daily sacrifice of the Euening Lambe, was vsually slaine betweene two and three, it was offered betweene three and four: vpon the Passouer-eue it was slaine betweene one and two, it was offered about halfe an houre before three: But if their Passouer-eue hapned to be the same with their Sabbath-eue, then the daily Euening sacrifice was slaine betweene twelve and one, it was offered halfe an houre before two, and afterward the Passouer. Secondly, this agreeth with the oblation of the true Paschall Lamb, for as the time of his crucifying began in the thirtheare of the day, with the daily morning sacrifice, *Mark. 15.25.* So it ended at the ninth houre, *Mark. 15.34.* which was the time of their ordinary euening sacrifice; but vpon their Passouer-eue it was the time when their Paschall Lamb was slaine:

Furthermore, the Lamb was to be eaten with bitter herbs: the reason of this command, is, that thereby they might be moued to thankfulness towards God, for their deliuerance from the Egyptian bondage, in which their lynes were made bitter vnto them, *Exod. 1.14.*

<sup>n</sup> חֲמֹרְתָּה  
n. 50 f. 3. *Leisensis*  
<sup>o</sup> f. 118.  
<sup>p</sup> *Scribiger de exaudi.*  
<sup>q</sup> *temp. lib. 6. p. 272.*

These bitter herbs they did dip in a certaine sauce thicke like mustard, called \**Ch. roseih;* <sup>r</sup> which thicke sauce (say they) was a memorall of the clay, wherein they wrought in Egypt. <sup>s</sup> This is thought of

of some to be that, wherin Christ dipped the sop, which he gaue to Iudas. Of this sauce the Hebrewes write thus; <sup>p</sup> They vsed to dip the vnleauened <sup>Maimon. de fer-</sup> bread in that sauce *Chirofeth*, and to eat, then they <sup>mentio. c. 8. §. 7.</sup> dipped the bitter herbs in the *Charofeth*, and did eat them. <sup>q</sup> It was made of the palme tree branches, or <sup>Maimon. in</sup> <sup>רָמֶן חַמְרָן</sup> <sup>c. 7. §. 11.</sup> of dry figs, or of raysens, which they stamped and put vineger thereto, and seasoned it, and made it like clay, and brought it vnto the table in the night of the Passeouer.

The other seuen dayes following the fourteenth of *Nisan*, were in strictnesse of speech, a distinct Feast as is aboue shewed, namely, the *Feast of unleauened bread*, because in that space of time, <sup>r</sup> no leauened bread ought to be found in their houses.

<sup>r</sup> *Huius moriue-  
fligia quedam sunt  
reperta in Roman.*

<sup>s</sup> Their degrees of preparation to this feast are foure.

<sup>s</sup> *Flamine D'ali.*

1. *Expurgatio fermenti*, the cleansing of all their housegoldstiffe and vessels vnto which leauen might haply cleave; and this was done two or three dayes before the Passeouer. 2. *Inquisitio fermenti*, the search-

<sup>t</sup> *A. Gell. noct. 12.  
tic. lib. 10. cap. 15.*

ing after leauen thorowout all the roomes of their houses even to the mouse-holes: this they did with

<sup>t</sup> *Buxtorf. Synagog.*

a waxen candle, and as *Buxtorfius* noteth, vpon the

<sup>t</sup> *Judaic. cap. 12. pag.*

night before the Passeouer; and \* *Scaliger* deliuereith it in other words to the same purpose, namely, that

<sup>\* Scalig. de emend.  
temp. in prolegom.</sup>

this search was made, *Ineunte quartadecima usque ad*

*quartam horam post ortum Solis*, (i.) At the beginning

of the fourteenth day vntill the fourth houre after the ri-

sing of the Sunne. Now the beginning of the four-

teenth day was the night going before, for the Jewes in the computation of their Holy-dayes, counted

their day from eu'en to eu'en. 3. There was *Extermi-*

*natio*, or *Conflagratio fermenti*, A burning of the lea-

uen; and this was done from the fourth of the sixth  
houre, about dinner-time; at which time followed  
the last degree, which Scaliger hath omitted, name-  
ly, *Execratio fermenti*, the cursing of the leauen, in this  
forme: *Let all that leauen, or whatsoener leauened*  
*thing is in my power, whether it were seene of me, or not*  
*seene, whether cleansed by me, or not cleansed, let all that*  
*bescattered, destroyed, and accounted as the dust of the*  
*earth.*

In case any did eat vnleauued bread those seuen  
dayes, the penalty was, that such a soule should be  
~~cut off from Israel~~, Exodus 12. 15. Which penalty  
hath amongst Expositors a <sup>a</sup> threefold interpre-  
tation. Some understand thereby such a man to  
be *cut off from his heauenly inheritance*: others, that  
God would *cut off such from the living by an un-  
timely death*: Others, that he should *dye without  
children, leauing no posterity behinde him*: to this  
purpose their prouerbe is, <sup>b</sup> *A man childelessē is  
lifelesse.*

Of these three the first is most probable in this  
place, though the same Text may admit the second  
interpretation in other places of Scripture, as is de-  
clared in the Chapter of Circumcision. Notwith-  
standing here let the iudicious Reader determine,  
whether these words doe not imply besides the se-  
cret actions of God touching the soule of such a delin-  
quent, a direction vnto the Church, how to deale  
with parties thus offending, by censuring them  
with Excommunication, which kinde of censure  
elsewhere the Scripture calleth *A casting out of the  
Synagogue*, John 16. 2. A speech much like this, *A  
cutting off from Israel*.

<sup>a</sup> Buxtorf. Synagog.  
cap. 12. pag. 325.

<sup>a</sup> Vid P. Fag. in  
Exod. 12.

<sup>b</sup> Vid P. Fag. ibid.

Three things may be here demanded. First, who killed the *Paschall Lambe*? Secondly, where it was killed? Thirdly, where it was eaten? First, it was killed by the Priests, 2 Chron. 35. 6. Secondly, it was killed after the first time in the Court of the Temple, the place which God had chosen, Deuteron. 16. 6.

<sup>y Maimon. in Korban Pesach. c. 1. §. 6.</sup>  
Thirdly, The owner of the Lambe tooke it of the Priest, and did eat it in his owne house at Ierusalem. Christ with his Disciples kept the Passeouer in an upper chamber at Ierusalem.

It may further be demanded, whether the Passeouer consisted of two suppers, one immediately succeeding the other? Some affirm it, and their reasons are these: First, say they, the Passeouer was eaten standing, but Christ vsed another gesture. This argument of all other is the weakest, for Christ vsed the gesture of lying on his body, as well in the eating of the Passeouer, as at the consecratio of the Sacrament, and the Jewes generally after the first institution in all their Passeouers, vsed rather this posture of their body, than the other of standing, in token of rest and security, as appeareth in the Chapter of Feasts. Secondly, they say, the Paschall Lambe, was wont to be rosted, but in the last Passeouer, which our Sauiour celebrated, there was *Ius cui intingebatur panis*, Broth into which kee dipped the bread. This reason is as weak as the former, because though there was a command to eat the Paschall Lambe rosted, yet there was no prohibition to ioyne their ordinary supper with the eating thereof; and that might admit broth: but as it is shewen aboue, the matter into which the sop was dipped, was thought to bee the sauce Charoseth. Thirdly, they virge,

*John 13. 2.* That the first Supper was done, when Christ arose and washed his Disciples feet, and after that he gaue *Iudas* the Sop, which must argue a second sitting downe. This foretelling his Disciples, that one of them should betray him, is likewise by *Saint Luke* recited after the consecration of the Sacrament. This is the strongest argument, and yet not of sufficient validity, because by a kinde of *Polepsis*, or anticipation of time, it is not vnusuall in the Scripture to relate that first, which according to the truth of the History, should be last. Thus *John 11.* mention is made of *Mary* which annoyned the Lord, yet her annoyning of him followeth in the next Chapter. And this same History of betraying Christ, *Saint Matthew*, and *Saint Marke* recited before the consecration of the Sacrament. Whence the Jewes haue a prouerbe, <sup>z</sup> *Non esse prius aut posterius in Scriptura*; That first and last, must not be strictly vrged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second Supper; after they had eaten *A Lambe of the first yeere*, which might be an yeare old. It is euident also, by that of *Barabas*, that it was a received custome on the Passeouerto let loose and inlarge one prisoner or other. Concerning the reason hereof, the coniecture is threefold. Some thinke this custome to haue beeene vsed in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father; Others say that the reason hereof was, that the feast might be celebrated with the greater ioy and gladnesse: Others more probably thinke, it was done in remembrance of their deliverance

אָנָן מִזְקָרֶל  
וּפְתַוחָה  
פָּתָרָה  
*Salom. Iacobini*  
*Gen. 6.3.*

liuerance from the Egyptian bondage.

Againe, here is to be obserued, that the Ierres speaking of their Passeouer, did sometimes speake according to their ciuill computation, wherein they measured their dayes from Sun-rising, to Sun-rising; sometimes according to their sacred computation, which was from Sun-set to Sun-set. This serueth for the reconciliation of that, Numb. 12. 18. which seemeth to make the fourteenth day of the first moneth, the first day of unleauened bread.<sup>1</sup> And Joseph. <sup>1. Ioseph. Antiq. lib. 2. cap. 5. pag. 65.</sup> telleth vs that they numbered eight dayes for that feast. In like manner the Disciples are said to come vnto Christ the first day of unleavened bread, saying vnto him, Where wilt thou that we prepare for thee to eat the Passeouer, Mat. 26. 17. as if the first day of unleavened bread, were before the Passeouer. All these are true according to the computation of their ciuill dayes, though according to the computation of their Holy-dayes, the Feast of unleavened bread began the fifteenth day, and continued seuen dayes only, and the Passeouer was before the Feast of unleavened bread.

In the last place we must know, that there was permitted a second Passeouer to those who could not be partakers of the first, by reason either of their uncleanesse by a dead body, or of their farre distance from the place where it was to be offered: This was to be obserued in the second moneth, the fourteenth day thereof, according to all the ordinances of the first Passeouer, Numb. 9. Touching that permission of a second Passeouer, to those that were in a iourney farre off: The Hebrew of this word farre-off, hath extraordinary prickes ouer it, for speciall consideration.

Hereby,

Hereby the Lord might intimate that we Gentiles which were vncleane, even dead in trespasses and sinnes, and farre off, Ephes. 2. 13. should be made nigh by the bloud of Christ, and so partakers of him the second Passeover. Of this legall ordinance the Hebrewes say; <sup>b</sup> What is this iourney farre off? fifteene miles without the walls of Ierusalem, who so is distant from Ierusalem, on the fourteenth day of the first moneth, fifteene miles or more, when the Sunne riseth: loe, this is a iourney farre off; if lesse than this, it is not a iourney farre off, for liee may come to Ierusalem by after midday, though he go on foot, easily. The agreement betweene the Paschall Lambe & Christ standeth thus

*Christ is our Passeouer, 1 Cor. 5.*

The Paschall Lamb was,	Christ was,
1 One of the flocke.	1 Perfect man, Joh. 1.
2 Without blemish.	2 Without sinne.
3 To bee sacrificed and rosted.	3 Suffered and died.
4 His bones being not broken.	4 They brake not his legs legs, Joh. 19. 33.
5 About the euening.	5 In the end of the world, Heb. 9. 26.
6 Their doore posts were to be sprinkled with the bloud.	6 The bloud of Christ purgeth our consciences.
7 That the punishing Angell might passe ouer them.	7 That sinne and death might not preuaile against vs.
8 It was eaten in their seuerall families.	8 Hee is applyed by faith.
9 The whole Lambe.	9 According to all the Articles of the Creed.
	10 Without

<sup>b</sup> Maimon. in Korban Pesach. cap. 5. §. 8, 9.

10 Without leauen.	10 Without hypocrisie, I Cor. 5.
11 With bitter herbs.	11 With patience vnder the Crosse.
12 In haste, and in the manner of Trauellers.	12 With an earnest and longing expectation of life eternall.
13 Only by the Circum- cised.	13 Only by the faithfull, I Cor. 11.

## CHAP. V.

## Of their Pentecost.

**T**HIS Feast was called *mīzārā*, the Pentecost; which word signifieth the fiftieth day; because it was obserued vpon the fiftieth day after the second of the Passeouer, which was the 16. of Nisan. Here in the first place we must note, that the fourteenth of Nisan was *nīzārā*, the Passeouer, the fifteenth *ēq̄n̄ r̄ nīzārā*, the Feast of the Passeouer, or *ēq̄n̄ nīzārā*, the first of the Passeouer: the sixteenth was *s̄d̄n̄ ēḡn̄ r̄ nīzārā*, the second of the Passeouer, or the morrow after the Passeouer, Levit. 23.11. Which is all one, as if it had beeene said, the morrow after the Feast of the Passeouer; for in those feasts which consisted of many dayes, the first and the last were termed Sabbaths. Now these fifty dayes were in truth the appointed time of their haruest, their haruest being bounded, as it were, with two remarkable dayes, the one being the beginning, the other the end thereof: the beginning was *s̄d̄n̄ ēḡn̄ r̄ nīzārā*, the se-

<sup>2</sup> seniores appella-  
bant hunc diem,  
*ēḡn̄l w̄ s̄d̄n̄* ou-  
lētaw, Lev. 23.11.

cond of the Passeouer; the end was *πεντηκοστή*, the fiftieth day after, called the Pentecost. Vpon the *απριλία*, then

<sup>b</sup> Scalig. de emend.  
temp. lib. 6.

they offered a <sup>b</sup> Sheafe of the first fruits of their har-

uest, Leuit. 23. 10. Vpon the Pentecost, then they of-

fered two maue-loaues, Leuit. 23. 17. the sheafe being

an oblation offered in the name of the whole Con-

gregation, whereby all the after-fruits thorowout

the Land were sanctified, it being from thence af-

terward lawfull, and not before, to reap the corne,

<sup>c</sup> Χρόνος λειτουργία  
δικαιοία εξεστηθε-

στη ιδια δει-

ζεν, Joseph. Antiq.

lib. 3. cap. 10.

the two loaues being not only an *Eucharisticaall obla-*

*tion*, but also a token of the haruest finished and en-

ded. In the second place we are to know, that they

did count these fifty dayes, by numbring the weekes

from the *απριλία*, whence it was called a *Feast of weeks*.

The manner how they counted the weekes, was ac-

cording to the number of the *Sabbaths* following

the *απριλία*. Thus the first Sabbath following, they

called *απριλίανον* or *απελλά*, the second, *απριγονόν*,

the third, *απριγονόν*, &c. So that <sup>d</sup> all the weekes and

*Sabbaths*, during the time of the Pentecost, as the

first, second, third, and fourth, &c. tooke their deno-

mination from the *απριλία*: which obseruation giueth

light to that of *Saint Luke* 16. 1. where there is men-

tion of a *Sabbath* termed *απριλίανη*, that is, the sec-

ond first *Sabbath*; and by it is meant the *Sabbath*

next after the sixteenth of *Nisan*, which was the *απ-*

*πριλία*. Seeing that these fifty dayes did measure out

the time of their haruest, it will not be amisse to ob-

serve the difference betwixt their haruest and ours,

which chiefly consisted in their anticipation of

time; for both the *Canaianites* and the *Egyptians*

began their haruest about the <sup>e</sup> first of *Apriill*, and it

was quite finished in *May*.

<sup>d</sup> Scalig. lib. 6 de  
emend. temp. pag.  
260.

<sup>e</sup> Plin l.b. 18. cap.  
18. illud ipsud con-  
firmat Leo Afer te-  
stis ouïonins, De-  
script. Afr. c lib. 8.  
cap 4.

CHAP. VI.

The Feast of Tabernacles.

**T**He <sup>a</sup> Greeke word vsed to expresse this festi- <sup>2 Iansen. Concord.</sup>  
uity, properly signifieth the *making* of Ta- <sup>cap. 73. Item Tolleto.</sup>  
bernaclcs. The <sup>b</sup> Hebrew word a *Feast* of <sup>in Iean. 7.</sup>  
Tabernacles. The reason of both is, because all the <sup>Στενωμεια, ουν</sup>  
time of this *Feast*, which was full seuen dayes (from <sup>οπλωφαχια.</sup>  
the fifteenth of *Tisri*, vntill the one & twentith ther-<sup>בְּהַסְכָּרָת</sup>  
of) the people remained in *Tabernacles* and *boothes* <sup>חָגָה בָּשָׂכָרְתָּה.</sup>  
made of boughes, in manner of Arbours or Bowres,  
yet so, that that the first day of those seuen, and the  
last, were after a more speciall manner to be obser-  
ued as *holy conuocations*.

Concerning these boothes, the *Iewes* write thus : <sup>2 Munsier. Leuis.</sup>  
<sup>23.</sup>  
They ought to be made in the openaire, not with-  
in doores, or vnder the shelter of a tree, they ought  
not to be couered with cloaths, nor to be made too  
close with the thicknesse of the boughes, but with  
such holes that the Sunne and the starres might bee  
seen thorow them, and the raine likewise descen-  
ded thorow them. In these they ought to dwell  
those seuen dayes, as in their houses ; they ought  
to furnish them with housshold stufse, to lay vnder  
them, and sleepe vnder them, onely in rai-  
ny weather then they had liberty to eat and sleepe  
in their houses, vntill the raine was over-past.  
Feeble persons also, which could not endure the  
smel of the earth, were permitted to stay at home. In  
Nehemiah's time they made their boothes, some vp-  
on the roofe of their houses ( for their houses were

made flat aboue,) Deut. 22.8. Some in their courts, some in their streets, Nehem. 8.15.

<sup>c</sup> Plutarch. Sym.  
P. 4 problem. 5.

<sup>f</sup> P. Fag. Levit. 23.

<sup>i</sup> Elias Thibit.

Plutarch making mention of this festiuitiy, saith, that these boothes were made principally of iuy boughs, but the Scripture reckoneth vp foure distinct kinds, Leu. 23.40. which are thought to be, 1. The Citrine tree. 2. The Palme tree. 3. The Myrtle tree. 4. The willow of the brooke. The Rabbines teach, that every man brought euery morning his burden of the boughs of these foure trees, otherwise he fasted that day. And this burden they termed Hosanna: in allusion vnto this the people cutting downe branches from the trees, and strewing them in the way when our Sauour did ride into Ierusalem, cried, saying, Hosanna to the Son of Dauid, Matth. 21.9. Plutarch scoffing the Jews, compares this feast with that drunken festiuall in the honour of Bacchus, in which the Bacchides ran vp and down with certain iauelings in their hands, wrapped about with iuy, called Sypn, & in this respect he termeth this feast of the Jews Sycoracian, A bearing about of these Thyrsi. That feast which the Athenians terme Eipeomion, was not much vnlike.

Moreover, on the next day after this feast, they compassed the altar <sup>7.11. Munj.</sup> seven times with Palme boughs in their hands, in the remembrance of the overthrow of Iericho: for which reason, or else because that Palme branches were the chiose in the bundle, it was called Dies Palmarum, Palme Feast.

Concerning the reason of this feast: Some are of opinion, that it was instituted in memory of that protection which the Lord vouchsafed the Israelites by the cloud, when they trauelled thorow the wildernes, vnder the shadow of which they trauelled

<sup>b</sup> Hippian. de orig.  
fest. cap. 7.11. Munj.  
<sup>c</sup> calendar. p. 150.

trauelled, as vnder a safe booth or tent. Onkelos in his Chaldee Paraphrase, seemeth to incline to this opinion. Where the Hebrew readeth; That your posterity may know, that I haue made the children of Israel to dwell in boothes, Leuit. 23.43. The Chaldee rendreth it, That your posterity may know, that I haue made the children of Israel to dwell<sup>i</sup> in the shadow of clouds.

\* Others think it was instituted as a solenime thanksgiving vnto God for their vintage, which was gathered in at that time of the yeare, thence is it that they conceiue those Psalmes of Dauid, which are intituled **תְּהִנָּה לְעַזְבָּן pro torcularibus**, to haue beeene composed for this Feast. Others speake more probably, who assigne the cause to be in memory of their forefathers dwelling in tents and tabernacles; the text is cleare, Leuit. 23.43.

**כְּמַטְלֵרֶת עֲזָבָן**

k Theophylact. lo-  
b. 27. n.

The sacrifices which were offered these seuen dayes, are prescribed, Numb. 29. from the thirteenth verse to the thirty fourth, where we shall read euery day the like sacrifice, but onely with this difference, that vpon the first day they offered thirteene young bullockes, vpon the second twelve, vpon the third eleuen, and so forward, euer diminishing the number by one.<sup>1</sup> The reason of which diminution, the I Hospinian. de o-  
rig. b. viii. seß, Jewes deliuier to be thus: the whole number of bullockes to be offered at this solemnity was seuenty, according to the languages of the seuenty Nations, (for whom, as they teach, these sacrifices were performed) signifying therby, that there would be a diminution of those Nations, vntill all things were brought vnder the gouernment of the *Messias*, who was the expectation and Hope of the Gentiles.

The two and twentieth of the moneth *Tisri*, was

## LIB. 3. The feast of Tabernacles.

in truth a distinct feast as appeareth, *Nehem. 8. 18.* but yet because this immediately followed the feast of Tabernacles, it hath beeene alwayes counted the last day of that Feast. And not onely the boughes, but the <sup>8</sup> dayes of this whole feast of Tabernacles were termed *Hosannoth*, from the vsuall acclamations of the people, whiles they carried the boughs vp and downe. And this eighth day was called *Hosanna Rabba*, the great *Hosanna*, or the great day of the feast, *Iohn 7. 37.* Vpon this day they did reade the last Section of the Law, and likewise began the first, lest they might otherwise seeme more ioyfull in ending their sections, than willing to begin them. Vpon this day also, by the institution of the Prophet *Hageus*, and *Zacharie*, and such like Propheticall men, they did with great solemnity and ioy, bring great store of water from the riuer *Shiloah* to the Temple, where it being deliuered vnto the Priests, it was powred vpon the Altar together with wine, and all the people sung that of the Prophet, *Ez. 12. 3.* with ioy shall yee draw water out of the wels of saluation. Our Saviour is thought to haue alluded vnto this, in that speech which he vsed on this very day, *Ioh. 7. 38.* He that beleueueth in me, out of his belly shall flow riuers of waters of life.

It is worth our noting also, that wheras God com-maded the obseruation of this feast on the fifteenth of the seventh month *Tisri*: *Ieroboam*, that he might worke in the people a forgetfulnesse of the true worship of God, appointeth the celebration of a feast in the eighth moneth on the fifteenth day thereof, <sup>P</sup>which is thought to be this very feast of Tabernacles.

<sup>m</sup> Talmud. tractat.  
de festo Tabernac-  
lur. sm. cap. **הָסָנָה**  
*Vid. Tremel. Iob.*  
*7. 37.*

<sup>n</sup> Buxtorf. in ab-  
breviatur. p. 253.

<sup>o</sup> Tremel. Iob. 7.  
37. <sup>x</sup> Talmud.

<sup>p</sup> Hospinian. de O-  
rig. huius fest. p. 24.

C H A P . VII .

Of the Feast of Trumpets, and their  
New-Moones.

**F**or the vnderstanding of the time when this Feast was to be observed, wee must note the moneth *Tisri* was the *seuenth moneth*, according to their sacred Computation, and therefore it is commanded to be celebrated the first day of the *seuenth moneth*, *Leuit. 23. 24.* But according to their ciuill Computation it was their *first moneth*, so that this feast may be termed their *New-yeeres day*.

The first day of every moneth had its solemnities. First, then they repaired to the Prophets for the hearing of the word as on other *Sabbaths*. Wherefore wilt thou goe to him to day? It is neither *new Moone* nor *Sabbath day*, *2 King. 4. 23.* Secondly, it was then vnlawfull to buy and sell: When will the *new Moone* be gone that we may sell corne? *Amos 8. 4.* Thirdly, they had then special sacrifices ouer and aboue their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moones*. First in respect of their sacrifices; in their ordinary *New Moones*, they offered (besides the daily sacrifice) two bullockes, one ram, seuen Lambs for burnt offerings; with their meat and drinke offerings, and a goat for a sinne offering, *Num. 28. 11. 15.* But at this *New Moone* which was the beginning of their yeare, they offered all the foresaid sacrifices, and ouer and besides them, one bullocke,

*locke, one ram, and seuen Lambes for burnt offerings, and a goat for a sinne offering, Num. 29. 1. 6. Secondly, in other new Moones they blowed no Trumpets : In this they blowed<sup>a</sup> from the Sunne-rising till night: Whence we learne what new Moone it is that David speaketh of, Psalm. 81. 3. Blow the Trumpet in the new Moone, in the time appointed at our feast day.*

The reason in generall of this blowing and great noise of Trumpets, I take to haue beeene to make their New yeeres day the more remarkeable, because from it all their deeds and contracts bore date, and their Sabbaticall yeeres and Jubiles were counted thence: but why it shold be made remarkable by the sound of Trumpets, or Cornets, there are three coniectures.

<sup>b</sup> P. Fag. *Louis. 23.* First; the <sup>b</sup> Hebrewes thinke it was done in memory of Isaak his deliuernace, and that they did therefore sound rams hornes, because a ram was sacrificed in stead of him. Secondly, <sup>c</sup> Basil is of opinion that the people were hereby put in minde of that day, wherein they received the Law in Mount Sinai with blowing of Trumpets. Thirdly, others think it was to put them in remembrance of the resurrection, which shall be with the sound of Trumpets, *He shall send his Angels with a great sound of a Trumpet, Mat. 24. 31.*

<sup>d</sup> Scalig. de emend. temp. pag. 36. 11. pag. 105. There are <sup>d</sup> three things considerable in New Moones. First, *πανσεληνος*, the coniunction of the Moone with the Sunne. Secondly, *εκβατης*, the waxing of the Moone. Thirdly, *μεγα λυρωδις*, the prime of the Moone. In the first it was quite darke: in the second it did open it selfe to receiue the Sunne-beames: In the last it did appere, *corniculata, horned,*

Because

*Sheindler. in vose*  
רְבָבָה

Because in all these three degrees of the change there was a kinde of mutuall participation both of the old and new Moone; Hence the Iewes obserue two dayes, namely, the last of euery Moneth, and the first day of the next following. Now because the thirtieth was the last in their longest moneths; Hence Horace calleth these last dayes, *Tricesima Sabbathum*: The first daies they termed *Neomenias, new Moones.*

e Hespin.de Orig.  
fest.c.4.p.15.  
Eadem ratio tenet  
etiam in illis mon-  
ibus qui constant  
29 diebus.

For certaine reasons the Iewes vsed a kinde of change or translation of daies, which translation, though it were of use in other moneths also, yet the greatest care was had in translating the beginning of their yeere, or their first day in their moneth *Tisri*, and he that shall diligently calculate these changes, shall finde that all other translations depended on this first.

Translation of dayes was<sup>f</sup> threefold. First, Lunary: Secondly, Politicke: Thirdly, Mixt.

ff calig. de emenda.  
temp.L2.p.85.

The reason of Lunary translation, was, that they might not obserue the feast of the New Moone, vntill the old were quite ouer-past. For the vnderstanding of this, note these three rules.

First, the Hebrewes counted their holy daies from night to night, beginning at six of the clocke; so that from six of the clocke the first night, till the next noone, were iust eightene houres.

Secondly, alwayes before the new Moone, there is a coniunction betwene the Sunne and the Moone, during this coniunction she is called *Luna silens*, by reason of her darknesse, and all this time there is a participation of the old Moone.

Thirdly, when the coniunction was ouer-past before noone-tide, namely, in any of those first 18.

T houres,

<sup>z Munster. Calend.</sup>  
Heb. p. 46.

houres, then the new Moone was celebrated the same day. <sup>s</sup> But if it continued but one minute after twelue of the clocke at noone, then the feast was translated to the day following, because otherwise they should begin their holiday in time of the old Moone. And this translation they noted with this abbreviation <sup>חנ</sup>, that is, 18. because of those 18. houres which occasioned it.

<sup>x Munster. Calend.</sup>  
p. 139.

The reason of Politicke translation, was, that two Sabbaths or feast dayes might not immediatly follow each other, <sup>b</sup> because, say they, it was vnlawfull those two daies, to dresse meat, or bury the dead, and it was likewise inconuenient to keep meat dressed, or the dead vnburied two dayes. Yet here two exceptions must be remembred, when the meeting of two Sabbaths could not be auoided.

First, when the Passeouer, or the fifteenth day of Nisan fell on Saturday, for then the Pentecost must needs fall on Sunday.

Secondly, when the Passeouer fell on Sunday, for then their Passeouer immediatly followed their weekly Sabbath.

<sup>1</sup>Hippian. de O.  
rig. scib. p. 6.

The first <sup>1</sup> Author of this Politike translation, was a certaine chiefe man amongst them, named Eleazar, three hundred and fifty yeares before Christ his Natiuity.

The seuerall species or kinds of Politike translation were fife. The first, אָדָו Adu. The second, בָּדָו Badu. The third, גָּהָז Gahaz. The fourth, זָבָד Zabad. The fifth, אָגָו Agu. For the vnderstanding of these abbreuiatures, we must know that in these made words the letters only stand for numbers, and are applied to the seuen dayes of the weeke thus;

i. Sunday.

1. Sunday. 2. Munday. 3. Tuesday. 4. wednesday. 5. Thursday. 6. Friday. 7. Saturday:  
which was the Iewes Sabbath.

Their rules touching Politike translation stood thus. <sup>a</sup> First, that neither their New yeeres day, which was the first of the moneth *Tisri*; neither their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is, on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the weeke-ly Sabbath must needs concur with it, either going immediatly before, or following after: not on *wednesday*, because then the *Feast of Expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediatly before their weekly Sabbath. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also by way of consequence in the fifteenth day, which is the *Feast of Tabernacles*, because the fifteenth must alwayes necessarily be the same day of the weeke that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The <sup>b</sup> second rule, was, that the *Passeouer* should not be obserued on *Badu*; that is, on *Munday*, *wednesday* or *Friday*.

The <sup>c</sup> third rule is, that *Pentecost* was not obserued on *Gahaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*.

The <sup>d</sup> fourth rule, is, that the *Feast of Purim*, or <sup>e</sup> *Zabad*, casting lots, was not obserued on *Zabad*, that is, on *Munday*, *wednesday*, or *Saturday*.

The <sup>e</sup> fifth rule, is, that the *Feast of Expiation* <sup>f</sup> *Agu-*

was not obserued on *Agu*; that is, on Sunday, Tuesday, or Friday.

*Mixt translation*, is, when both the *Lunary* and the *Politick* meet in the changing of daies. And the *Translation* occasioned by this mixture or meeting of both these two, is two-fold. First, *Simple*: And secondly, *Double*.

*Simple translation*, is, when the *Feast* is translated to the next day following. For examples sake; If the Moone changed after noone-tide on *Sunday*, here the *Feast* must be translated for two reasons: the first is *Lunary*, because the point of the change was after eighteen hours; the second, *Politick*, because the rule *Adu* forbids *Sunday* to be kept; notwithstanding in as much as the very next day, namely *Munday*, was obserued; I terme this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

*Batu takphat.*

בָּטוֹ הַקְפָּהַט <sup>בָּטוֹ</sup> *Batu takphat*, is a word inuented for helpe of memory, each letter is a numerall, and may be thus resolued, ב 2. ט 1. ו 5. כ 1. ק 8. פ 9. ה 589. The meaning is, that in the yeare following *Annum Embolymæum* (wherein one whole moneth was engraffed) if the point of the change hapned vpon the second day of the weeke, that is, *Munday*, not before the fifteenth houre and the 589. moment, the *Feast* of the *New Moone* was translated unto *Tuesday*. How both the *Lunary* and the *Politick* translation worke in this change, reade *Scaliger de emend. lib. 2.p. 87.*

*Double translation*, is, when the *Feast* is tranflated not to the next, but to some further day: as if the first day of the moneth *Tisri* should happen vpon *Saturday*,

eturday, here if the Moone hath not ouer-past her coniunction before the after-noone, Lunary translation remoueth this Feast till Sunday, because of  $\text{נ}$  that is, the eightene houres : Politicke translation remoueth it till Munday, as appeareth by the rule *Adu*, forbidding Sunday. Of this sort is *Gatrad*.

**גַּתְרָד** *Gatrad*, is a made word, each letter is a numerall, and it may be thus resolued, ۳. ۳. ۲۹  $\text{ט} \text{נ} \text{ז}$ <sup>204</sup>. The meaning thereof is thus : In their common yeare (when an whole moneth is not inserted) if the point of the change happen vpon the third day of the weeke, that is, *Tuesday*, not before the ninth houre, and the 204. moment of an houre, then the *New Moone* shall be translated to *Thursday*.

Note in the last place, <sup>¶</sup>that 1080. moments make  
an houre. Munster. Calend.  
pag. 45.

The *Feast of Tabernacles* was obserued in the moneth *Tisri*, and therefore that could not be obserued the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passeouer* was obserued in the moneth *Nisan*, and therefore that might be obserued the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any aske the reason why the *Passeouer* might bee obserued the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not ? I take it to be thus ; All the after translations depended vpon the first translation of the first new *Moone in Tisri*, but that could not be so changed as to preuent all concurrence of two Feasts, and thus to haue their *Passeouer* sometimes to follow their *Sabbath*, they thought the most conuenientest or-

dering of the yeere, because though not all mee-  
tings of two *Sabbaths*, yet most were hereby pre-  
vented.

This tract of translation of *Feasts*, it serueth part-  
ly to open the customes of the *Iewes*: partly to give  
light for the vnderstanding of that great dispute a-  
mong *Divines*, whether our *Saviour* did anticipate

I Epiph.l.2. Tom.1.  
cap 51 pag.147.

*the Passeover. The Greek Church* holds, that he kept  
a *Passeover* by himselfe with his *Disciples*, on the  
*thirteenth day of the moneth*, when *unleauened bread*

was not yet to be vsed; and thence they do both vse  
and vrge a necessity <sup>m</sup> of leavened bread in the *Lords*

*Supper: But this opinion we reiect*, First, because it  
accordeth not with the truth of *Evangelical Historie*.

Secondly, because it plainly maketh *Christ* to bee a  
transgessior, not a fulfiller of the Law. <sup>n</sup>Others say,

that because that yeare their *Passeover* fell on *Fri-  
day*; hence the *Feast* was translated vnto *Saturday*  
by the rule *Badu*. Their inference is, that *Christ* kept  
the fourteenth day of the moneth, which was *Fri-  
day*, and the *Iewes* kept *Saturday*. He kept Gods

command, they the tradition of their *Elders*. <sup>o</sup>Last-  
ly, others more probably hold, that both *Christ* &

the *Iewes* did eat the *Passeover* the same day and  
houre, namely on *Friday*, or the fourteenth day of  
the moneth, if we count the beginning of *Friday* ac-  
cording to the manner of the *Iewes*, from six a clock  
at night on *Thursday*. *Friday* morning he was iudged,  
and crucified; and in the after-noone, about three of  
the clock, when the preparation of the *Sabbath* began,  
he was buried. There layed they *Iesus*, because of the  
*Iewes preparation*, Joh. 19.24.

For reconciling the *Euangelists* in this point we  
must

<sup>m</sup> Vsum fermenta-  
ti paniis in cena  
Dominica Ecclesia  
Romani olim non  
damnit. Casanbon.  
exercit. 16. p. 465.

<sup>n</sup> Munsler. in  
Math. cap. 26.

<sup>o</sup> Ioseph. Scalig. de  
emend. temp. lib. 6.  
pag. 266.

must note these particulars, which are more at large proved in the Chapter of the Passeover. I. The fourteenth day of the month, on which the Paschal Lamb was eaten, was called the *first day of unleavened bread, the Feast of unleavened bread* drew neere, which is called the *Passeover, Luke 22.1.*

The fourteenth day was not holy, but the fifteenth was. In the Fourteenth day of the first moneth is the *Passeover of the Lord*, and in the fifteenth day of this moneth is the *Feast, Numb. 28.16, 17.* Some of them thought, because *Iudas* had the bag, that *Iesus* had said vnto him, Buy those things that we haue need of against the *Feast, John 13.29.*

The *sheepe and Bullocks* offeted vpon this day, are cailed the *Passeouer, Deut. 16.2.* And of this we are to vnderstand Saint *John 18.28.* They themselues went not into the common hall, lest they should be defiled, but that they might eat the *Passeouer.* So that this eating of the *Passeouer* is not vnderstood of the *Paschall Lambe.* But some may question how they should haue beeene defiled by entring into the common hall? The answer is, that vpon <sup>the</sup> *Holy day eues*, which they terme *dayes of preparation*, they held it vnlawfull for their *Judges to sit on life and death.* Hence it is, that they brought *Iesus* to *Pilat* the *Roman Deputy.* Secondly, they with-drew themselues out of the common hall. Thirdly, for this reason they said, *It is not lawfull for vs to put any man to death, Joh. 18.31.* <sup>¶</sup> that is, vpon this, or such like day; for though their high Court of *Sanedrim* were put downe at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following. It was that

אין רנוּן  
רני נפשה  
לא ערָב  
שבת וילנא  
ערָב יומָם  
טוב.

Moses ben Mai-  
riton.lib.vlt.lad.c.  
Sanedrin.5.11.

<sup>¶</sup> August. tract.

114. In Ioann. ita  
bunc locum expo-  
nunt etiam Cyrill.

lib.12.in Ioan. cap.

6.Chrysostom.bem.

12.in Ioan. Beda in-

the

LIB. 3. *The Feast of Expiation.*

the word of *Iesus* might be fulfilled, which he spake, signifying what death he should die, *vers. 32.* Which text intimateth, that that vnlawfulness was vrged by the speciall prouidence of *God*, that he might be *crucified*, being iudged by *Pilat*: for if the *Jewes* had iudged, they vsed no such kinde of death towards malefactors. Againe, *Steuen* was condemned by them to be stoned, *A&S 7.* And they complained before *Felix*, that when they were about to proceed against *Paul* according to their owne law, the chiefe Captaine *Lysias* with violence tooke him out of their hands, *A&S 24.* Which argueth, that all power in causes capitall was not taken from them: But of this see the Chapter of their capitall punishments.

## CHAP. VIII.

*The Feast of Expiation.*

**V**pon the tenth day of the moneth *Tisri*, answering to *September* with vs, the *Feast of Expiation* was commanded to be celebrated, *Leuit. 13.* It was called the *feast of Expiation*, becausethe *High Priest* did thena confesse vnto *God*, both his owne sinnes and the sinnes of the people, and by the performance of certaine rites and ceremonies expiate them, and make an attonement vnto *God* for them.

The Ceremonies at this time to be performed, concerned either the *people* and the *Priest*, or the *Priest alone*. These which concerned the *people* and the *Priest*,

Priest, consisted in the afflicting of their soules by fasting. Whence this feast was also called <sup>210</sup>*Dies ieiunij; the fasting day, Ier. 36.6.* Which serueth for <sup>pag. 45.</sup> the vnderstanding of that, *Act 27.9.* Sailing was now dangerous because the Feast was already past; that is, the Feast of Expiation was now past, and winter was at hand.

Those Ceremonies which concerned the Priest alone, were two; First, then the High Priest entred into the Holiest of Holies, which was peculiar vnto this day. Secondly, he being about to sacrifice for himselfe and his house, he tooke vnto him a young Bullocke for a sinne offering, and a Ram for a burnt offering, putting on his Priestly robes: after he had washed himselfe in water, he took of the Congregation two he-goats for a sin-offering, and a Ram for a burnt-offering. The two he-goats he presented before the Lord at the doore of the Tabernacle, casting lots which of them should be sacrificed, which let scape aliue. This last was termed the <sup>b</sup> scape-goat, because the other being slaine, this was sent aliue into the wilderness. The Greeke Interpreters call this Goat ~~λαππούνιον~~, *Malorum depulsorem*, A defender from euils; which name the Heathens applied to their Tutelar Gods. They intimated, that when this Scape-goat carried away the sinnes of the people into the Wilderness, he likewise carried away all those euils, which belonged vnto those sinnes. And for the securing the people in this point, the Lord commanded the High Priest to confess in the name of all the people, and to disburden the sinnes of the whole Congregation vpon the head of the Scape-goat. The forme of Confession,

גָּזָל  
Gazazal, ex גָּזָל  
Gaz capra, &  
אַזָּל  
Azal,  
abijt. R. D. Kimchi, in radic.

according to the relation of the Hebrew Doctors,  
 P. Eaq. Leuit. 16. was this: <sup>c</sup> O Lord, thy people, the house of Israel, they  
 haue sinned, they haue done wickedly, they haue trans-  
 gressed before thee, I beseech thee now, O Lord, pardon  
 the sinnes, iniquities, and transgressions, with which  
 the people, the house of Israel haue sinned, done wicked-  
 ly, and transgressed before thee, as it is written in the  
 Law of thy seruant Moses: That in that day hee shall  
 make attonement for you, that hee might cleanse you,  
 and that you might bee cleane from all your iniquities  
 before the Lord.

<sup>a</sup> Baxtors Syragog.  
 cap. 20.

The moderne Iewes now (because there can be no  
 proper sacrifice, the Temple of Ierusalem being de-  
 stroyed) the men they take a white cocke on this day,  
 the women an hen. <sup>d</sup> This cocke they swing three  
 times about the Priests head, saying; Gallus Callina-  
 ceus hic commutatio erit pro me; That is, This cocke  
 shall be a propitiation for me. After that they kill the  
 cocke, acknowledging themselues worthy of death;  
 and then they cast the intrals vpon the top of the  
 house, that some Rauen or Crow might carry both  
 them, and together with them, their sinnes into  
 the wildernesse. And lest they might seeme to bee  
 mad without reason, they assigne the cause why  
 they make choice of a cocke, at this time, to be this.  
 This word \* Gebher in the holy language signifieth  
 a man, in their Talmud it signifieth a cocke. Now,  
 say they, the iustice of God requires, that as Gebher  
 sinned, so Gebher should make satisfaction. From  
 this feast of Expiation it is probable, that the Grec-  
 ians vsed an yearely Expiation of their Cities, which  
 was performed on this manner: Certaine con-  
 demned persons were brought forth with garlands

vpon

Upon their heads, in manner of sacrifices, these they would tumble from some steepe place into the sea, offering them vp to Neptune, \* vsing this forme of words, *επιδιαντα ειπεις θυσιας, Σις προ νομισ περιπτεμα:* As if he had said, Be thou a reconciliation or propitiation for us. The like kinde of expiation was vsed among them in time of any pestilence, or contagious infection; for the remouall of such diseases, they then sacrificed certaine men vnto their Gods, \* such men they termed *ερεβιπποι.* These two words are vsed by the Apostle, 1 Cor. 4. 13. and they are translated filth and off-scouring: we are made as the filth of the world, and as the off-scouring of all things. The words signifie properly the filth or dirt scraped off mens shooes, or from the paument of the ground: But in Budæus his opinion, the Apostle had allusion vnto those kindes of expiations in use among the Heathens. As if hee had said: Wee are as despicable and as odious in the sight of the people, as much loaded with the reuilings and cursings of the multitude, as those condemned persons, who were offered vp by way of publique expiation.

Now seeing at this feast principally the High Priest was a type of Christ, it will not bee amisse to note the agreement betwee the type and the truth.

Aaron.

Christ.

1. The High Priest went into the Holiest of all, *Leuit. 16. 3.* 1. Christ our High Priest went into the Holy place, namely, the heavens, *Hebr. 9. 12.*

2. He went once a yeare, *Exod. 30. 10.* 2. He entred once, *Hebr. 9. 12.*

3. He with the bloud of goats and calues, *Heb. 9. 12.* 3. He by his owne bloud,

4. He alone, *Hebr. 9. 12.* 4. He alone hath trodden the wine-presse, *Isay 63. 3.*

5. He cloathed with his Priestly robes, *Leuit. 16. 4.* 5. He ordained and sealed to this office, by his Father from all eternity.

6. He tooke two goats, *Leuit. 16.* 6. He tooke two natures: the impassibility of his God-head was shadowed by the Scape-goat: his sufferings in his Man-hood, by the goat that was sacrificed, *Theodore Quest. 12. in Leuit.*

7. The goat did beare the peoples iniquities. 7. Christ was made sinne for vs, *2 Cor. 5. 22.*

C H A P.

## C H A P. IX.

The Sabbathyeare, or Seuenth  
yeares rest..

**A**S euery seventh day was a Sabbath day, so  
euery seventh yeare was a Sabbathyeare,  
*Leuit. 25.* And as the Sabbath day signified  
that they themselues were the *Lords*, and therefore  
they abstained from their owne worke to doe the  
*Lords*: So the Sabbathyeare was to signify, that  
both they and their land was the *Lords*.

The obseruation of this feast consisted chiefly in  
two things. First, in the not tilling or manuring of  
their ground, whence it was called <sup>a</sup> *Schabath Ha-*  
*rets*, the Sabbath of the Land, *Leu. 25.6.* Secondly; in  
the Creditors discharging their debtors, and relea-  
sing their debts, and thence it was called <sup>b</sup> *Schemita*  
*laiboua*, The *Lords release*, *Deut. 15.2.*

שְׁבָתָה  
חֲרֵצָה  
שְׁמִיטָה  
לַיְהוּתָה

Seeing they were that yeare forbid to till their  
ground, here question might be made what they  
should eat then in the time of this intermission?

Answ. I will command my blessing vpon you in the  
sixth yeare, and it shall bring forth fruit for three years,  
*Leuit. 25.20, 21.* saith the Lord.

Seeing euery seventh yeare, debts according to  
Gods command were to be remitted, some might  
demand, whether this might not much endamage  
their estates if they did lend? or harden their hearts  
not to lend?

Answ. It could not endamage their estates, for  
V 3. it.

it is a most infallible *Maxime*: *No man is a losser by seruing God*. Whence the Hebrewes themselues interpret this to be rather *Mandatum probationis*, *A command of triall*, such as Abrahams offering vp of *Isaak* was, which God commanded, not intending that he should be sacrificed, but that Abrahams loue might be tried; rather than *Mandatum obedientie*, *A command of obedience*. To this purpose speaketh *Aben Esra*, interpreting these words; *Saue when there shall bee no poore among you*, Deut. 15.4.

*Aben Esra, Deut. 15.4.* *e* That is, saith he, as if the Lord had said, *Know that that which I haue commanded thee, that thou shouldest not exact of thy brother, will be needlesse. If all Israel, or the greater part obey the voice of God, then there shal be no poore amongst you, to whom it shall be needfull for thce to lend: yea all of you shall be able to lend to many nations.*

The reasons why this Feast was instituted, are thought to be, *First*, to teach the people to depend vpon Gods prouidence by faith; for though the owner of the field might gather euuen on that yeare for the maintenance of himselfe and his family, Leuit. 25.6. yet he was neither to sow his field, thereby to make his haruest the greater; nor to hedge his field, or locke vp his corne-yard, thereby to enjoy the propriety, but to let all be common, and euery mans hand equall in every place. *Secondly*, they were hereby put in minde of that happy estate, which *Adam* enioyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that euerlasting Sabbath which we expect in the heauens. *d* And some coniecture this to be the ground of *Rabbi Elias* his opinion, *e* that the world

*e* *Pid Haggian deene bursf sli.*  
*c Talmud in S. m-*  
*drin c E. &c.*

world should continue for six thousand yeares; but the seventh thousand should be the great Sabbath yearlye.

The six thousand yeares answered the six working-dayes of the weeke, the seventh answered our Sabbath, according to that; A thousand yeares are but as one day with the Lord, 2 Pet. 3. 8. Elias his words are these; *Six thousand yeares the world shall be, and againe it shall bee destroyed : Two thousand shall bee f* *void, two thousand under the Law, and two thousand under the Messias.* The substance of this prophecy howsoeuer we reiect as too curious, yet seeing that a few speake it, it may serue to proue against them ; First, That the *Messias* is already come: Secondly, That *Moses* his Law ceased at his comming.

ב אלפי  
הוֹדָה ב  
אלפי תורה  
ב אלפי  
ימורה  
המשיח  
Duo milia man-  
date, duo milia di-  
erum Messie. Tai-  
mud in Sancdrim.  
c. Hele.

## CHAP. X.

## Of their Iubile.

**T**HIS is the last festiuall which God commanded the *Jewes*; it was celebrated euery fiftieth yeare. It is commanded, Leuit. 25. 8. Thou shalt number seuen *sabbaths* of yeares vnto thee, &c. The English word *Iubile* is deriued from the Hebrew *יובל* *Iobel*, signifying a *ram*; it signifieth also a *rams horne*. Seuen Priests shall beare before the *Arke* seuen *Trumpets of rams hornes*, Iosb. 6. 4. where the word *Iobelim* is vsed, and is expounded by the Chaldee Paraphraſt, *rams hornes*. Marbachius is of opinion, that this yeare was called their *Iubile*, <sup>Marbach in Le-</sup> <sup>c</sup> from *Iubal*, the first inuenter of musicall instru- ments, of whom we reade, Gen. 4. 21. *Iuball was the father*

father of all such as handle the Harp and Organ: Other Authors deliuere other reasons of the name; but it is most probable that this yeare was termed the yeare of *Jubile*, from *Iobelim*, the rams horns then sounded. There were five maine vses of this Feast.

*First*, for the generall release of seruants. *Secondly*, for the restoring of lands and tenementis vnto their first owners, who formerly sold them. *Thirdly*, hereby a true distinction of their Tribes was preserued, because lands returned vnto their owners in their proper Tribe, and seruants to their owne Families. *Fourthly*, Some are of opinion, that as the Grecians did compute their times by the number of *Olympiads*; the Romans by their *Lustra*; the Christians by their *Indictions*: So the Jewes by their *Jubile*. Lastly, it did mystically shadow forth that spiritual *Jubile*, which Christians enjoy vnder Christ, by whose bloud we haue not onely a re-entry into the Kingdome of heauen, which we had formerly forfeited by our sinnes (and this was haply signified by the Israelites' re-entry vpon their lands formerly sold) but also the sound of the *Gospell* which was in this Feast typed out vnto vs by the noise of Trumpets, is gone thorowout the world. And thus the Lord God hath blowne the Trumpet, as Zacharies phrase is, *Zachary 9. 14*. But neither this release of seruants, nor restoring of lands, was <sup>c</sup> vntill the tenth day of the first moneth *Tisri*, at which time it was proclaimed by the sound of Trumpets, or rams hornes; the nine first dayes of this moneth the seruants feasted and made merry, and wore garlands in token of their liberty approaching.

<sup>a</sup> Hippinian de O.  
rig sc̄. c. 9.

<sup>c</sup> Moses Aegyptius  
in Halacha Sche-  
mita Vcobel c. 10.

## CHAP. XI.

## The Feast of Purim and the Feast of Consecration or Dedication.

**P**ur is a Persian word, and signifieth a lot, whence this Feast of lots is called Purim, (i.) *puranier, A lottery*: it began on the fourteenth of Adar, and continued till the end of the fifteenth, Ester 9. 21. It was instituted by Mordecai, in remembrance of the Jewes delivery from Haman, before whom lots were cast day by day, and moneth by moneth, for the destruction of them. In these two dayes they reade the History of Esther in their Synagogues, and as often as they heare mention of Haman, <sup>a</sup>they doe with their fists and hammers beat vpon the benches and boords, as if they did knocke vpon Hamans head.

The Feast of Dedication, is termed in the New Testament, *Evgria*, <sup>b</sup> a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common vse, and dedicated to some new and holy vse. We shall reade of many things consecrated in the old Testament; The Tabernacle, the Temple, Priests, Altars, Vessels, and Garments: but there was no anniuersary or yearly solemnity appointed, to be obserued in remembrance of their Consecration. The Consecration therefore which we now speak of, being an yearly festiuall, was the consecration of the Altar appointed by Judas Maccabæus to be obserued from yeare

<sup>a</sup> *Hospitian. de festo  
kal. 33. ex Antonio  
Margarita in lib. de  
ceremonijs Iudeorum.*

<sup>b</sup> *Evgria iogin  
ρεθ. in evgriepur  
In n. Suidas.*

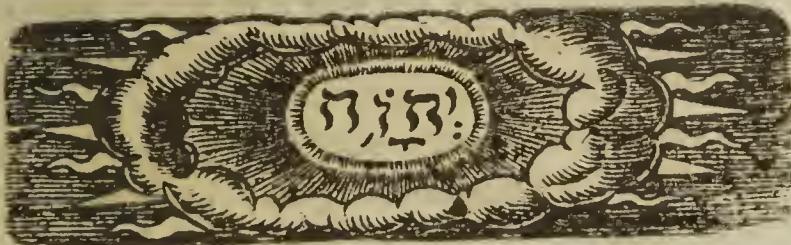
to yeare, for the space of eight dayes, from the fift  
and twentieth of the moneth Caslew, which answe-  
rith in part to our December, 1 Macab. 4.59. Of this  
Saint John speaketh, and as he mentioneth our Sau-  
ours presence there, so he intimateth the time to be  
about December. It was at Ierusalem, the Feast of the  
Dedication, and it was winter, John 10.22, &c.

The reason of this Feast, was in remembrance of  
that great mercy which God shewed vnto his peo-  
ple, in deliuering them from the tyranny of Antio-  
chus, and the Idolatry which he had forced vpon  
them, setting vp the Idol of Jupiter in the Temple of  
God, and abolishing the true worship of God.

These two Feasts are of humane institution, and  
others might be added vnto them, but little is to be  
added or nothing at all to that which is deli-  
vered concerning them, in the places.

of Scripture where they are  
mentioned.

THE



THE  
FOVRTH BOOKE.  
Of their Idolatry.

CHAP. I.

*The beginnings of Idolatry.*

**A**nd infinitenesse of Gods Maiesty farre transcendeth the capacity of created natures, and if we consult not with Gods owne Oracles, though the sense of a Deity may be imprinted euuen in an *Atheists* heart, yet so farre shall he be from all right vnderstanding of God, that he will adore the creature in stead of the *Creator*, and when he hath multiplied the number of his gods, according to the number of the starres in heauen, and creeping things on earth, yet still his heart will be doubtfull, whether he hath worshipped the true God, nay whether the true God be not ytterly vnknowne. For this reason the mariners in *Ionahs* ship cried euery man vnto his god, *Ionah* i. 5. Euery man to his owne god, and lest they might all mistake the

true God, they awaken *Jonah* to call vpon his God.  
<sup>a</sup> See. in *Georgic.* This <sup>a</sup> vncertainty attending *Idolatry*, caused the  
 lib. 1. Heathens to close their petitions with that generall,

<sup>b</sup> *Gyrald. Syntagm.* *Dij deæque omnes.* <sup>b</sup> The *Arabians* perceiuing the  
 17. vnsufficiency of their knowne gods, dedicated their

Altars, *Ignoto Deo, To the unknowne God.* At *Athens*,  
*Saint Paul* found an Altar with the same inscription,  
*A&T. 17.23.* Hence other neighbour countreyes  
 were wont to sweare <sup>c</sup> by him that was unknowne at

<sup>c</sup> Νη τιν εν Α-  
Γίραος δημόσιον.  
Lucian. in *Phelepa-*  
τιδε.

*Athens.* From this doubt and distrust among the  
*Athenians*, what *God* was ? and who hee was ?  
 sprang another vncertainty amongst them, as dan-  
 gerous as the other, diuiding and sharing that  
 vndiuideable vnity of the *God-head*, betweene I  
 know not what compiers and equals, so that they  
 had other Altars mentioning a plurality of gods :

<sup>d</sup> *Pausanias in At-* <sup>d</sup> the inscription being δεῖνον αγνῶστον, *The Altar of the*  
*ticois.* *unknowne Gods;* yea the compleat and intire inscrip-  
 tion of that Altar which *Saint Paul* saw, is thought

<sup>e</sup> Θεοῖς Ασίας, καὶ  
 Ἐυρώπης, καὶ Αι-  
 γαίης, Θεοῖς δημό-  
 σων καὶ ξένων. The-  
 ophyl. in *A&T. Apost.*  
 17.23 It Hieron.  
 Tit. I. 12.

to haue beeene thus, <sup>e</sup> *To the Gods of Asia, Europe,*  
*and Africa, to the unknowne and strange God.* Which  
 obseruation implieth their practice to haue symbo-  
 lized with other *Heathens* in that forementioned

closure ; *Dij Deæque omnes* ; *O all ye Gods and God-  
 desses helpe.* This distrust I thinke to be the chiefe-  
 reason why they worshipped the *unknowne God* ;  
 though I deny not but the Altars might beare this  
 title, to conceale the name of their *Tutelar God*,  
 vnto whose protection they had committed them-  
 selues, <sup>f</sup> because the *Heathen* people generally  
 conceited, that if the *gods* name, to whom they  
 dedicated a *City*, were knowne, then the e-  
 nemies might by some *magicall incantation* or  
 charme,

<sup>f</sup> *Alex. ab Alex.*  
*lib. 6. cap. 4. Tyra-*  
*quel. in illum lo-*  
*pern.*

charme, call him forth, and cause him to forsake the City : For the better preventing of which manner of euocations, the *Tyrians*, the *Lacedemonians*, and other <sup>g</sup> Nations fettered and chained their gods, <sup>g Macrob. Saturn.  
lib.3.cap.9.</sup> that they might not depart. Againe, it might be done in imitation of the *Jewes*, who about the time of our *Sauiour* his incarnation, held it vnlawfull to pronounce that essentiall name of God, *Iehouah*, and instead thereof would reade *Adonai*. The occasion of this concealment of the name *Iehouah*, I take to haue beeene originally, to preuent the blaspheming of that holy name among the *Heathens*, who had learned from that name to denominate their *Idols*, <sup>h</sup> *Ioue*, *Iao*, *Iaoth*, *Iawia*, &c. Hence afterward the forbearing the name became superstitious, and so far preuailed, that they corrupted the text for the defence therof, *Exod. 3.15.* This is my name **לְשׁוֹנָה** <sup>legnolam</sup>, for euer: <sup>i</sup> they reade **לְשׁוֹן**, *legnalam*, to bee concealed. Though I deny not but that name was always in some sense ineffable: namely, as <sup>k</sup> *Pliny* saith, the names of the *African* people and Townes were ineffable, that is, such as other languages could not expresse without circumlocutions.

As those folemented *Idolatrous* names, were nothing else but so many deprauations of the name *Iehoua*: so the Originall of many other ensuing kindes of *Idolatry*, proceeded at first from a misconstruction of Scripture. They hauing learned by tradition, that the Sunne, Moone, and Starres, had a kinde of Lordship and rule ouer day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights

<sup>h</sup> Vid. *Macrob. Sat-  
tur. lib. 1. cap. 18. 11.  
Irenaeum, lib. 2. cap.  
vii. Item *Orig. con-  
tra Cel. l. 6. fol. 76.  
col. 3.**

<sup>i</sup> Vid. *P. Galatin.  
lib. 2. cap. 10.*

<sup>k</sup> *Plin. in Proem.  
lib. 5. Hist. Natur.*

of Heauen, and worshipt them as gods. Afterward corruption preuailing, their *Apotheosis*, or god-making Ceremonies, were extended to sublunary creatures, partly as *Symbola*, or representative signes of those greater and more glorious lights; for this reason the Chaldeans worshipt *Fire*: **אֵשׁ**, and *Vr* of the Chaldeans, mentioned Gen. 11. which signifieth fire or light, is thought to be the very god of the Chaldeans, though in that place the name *Vr*, be applied to some chiefe City, from the name of the Idoll. Yea, the god of *Nabor*, Gen. 31. 53. is thought to be no other; partly also the inferiour creatures were canonized for gods, in way of thankfulness for the benefits receiuied from them, for which reason the sea, the winds, the aire, the earth, and fruits of the earth became deified. At last, well-deseruing men, nay Crocodiles, Serpents, Rats, Cats, Dogs, Garlick, and Onions, were reputed gods.

## CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal,  
The Tabernacle of Moloch, Chiun, Remphan,  
Horses consecrated to the Sunne,  
Thamuz.

**O**F the Idoll *Moloch* wee read in diuers places of Scripture, 1 King. 11. 2 King. 23. 10. Leuit. 18. 21. He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed god, not only of the Ammonites, but of the <sup>a</sup> *Moabites* also. He had his name from **מָלָךְ** *Malac*,

<sup>a</sup> *Lorinus in Act. 7. ex Occumenio.*

*Moloch*, signifying to rule or reigne. The seuenty Elders translate him, ἀρχῶν, βασιλέως, a Prince, or King. Such King-Idols were *Adram-Melech*, and *Anam-Melech*, the gods of *Shepheruaim*, vnto whom that people burnt their children in fire.

I take *Moloch* and *Baal* to be one and the same Idol, they were both names of supremacy and rule; בָּעֵל Baal signifieth a Lord or Master. And מֶלֶךְ Molech, a King or Prince. They had both the same manner of sacrifice, they burnt their sonnes for burnt offerings vnto Baal likewise, *Ierem. 19. 5.* yea they built the high places of Baal, which are in the valley of Benhinnom, to cause their sonnes and their daughters to passe thorow the fire vnto Molech, *Ierem. 32. 35.* In which text the place of sacrifice is noted to be one and the same, common to both Idols, and Molech put in the end of the verse, to explaine Baal, in the beginning thereof.

Some thinke them to be different, because the  
**b** Planet Jupiter was worshipped vnder the name of Baal; but the Planet Saturne is probably thought to haue beene worshipped vnder the name of Molech.

If we diligently obserue histories, we shall finde such a confusion of the Planets, that the Sunne, as it was sometimes called Baal, sometimes Moloch: so it was sometimes called **c** Jupiter, sometimes **d** Saturne; and concerning Baal, this is euident: hence Jupiter was called by the Phenicians, Baal-samen, which name is deriuued from the Hebrew, and soundeth as much as Jupiter Olympicus, the Lord of heauen: For Baal signifieth Lord, and Shamaim, Heauen. And what is this Lord of Heauen in the theologie of the Heathens, other than the Sunne? who may

<sup>b</sup> August. super Iudic. qu. 16. Vide sis Ensebleum de pra-  
par. lib. 1. cap. 7.

<sup>c</sup> Plato apud Ma-  
trob. Satur. lib. 1.  
cap. 23. ubi men-  
decitatur è Ti-  
meo Platonis, quod  
est in Phedro.

<sup>d</sup> Assyrios Satur-  
num (quem & So-  
lem dicunt) Iuno-  
nemque coluisse  
confab Seruini in  
*Exid. 1.*

as well be stiled the King of Heauen, as the Moone the Queene. Yea Sanchoniatho, as Eusebius in the fore-quoted place relates him, taketh all these thrie for one, namely the Sunne, Jupiter, and Bala-samen.

Concerning Saturne, it is apparant that the Sun was worshipped vnder his name ; But I finde some Expositors to interpret Moloch to be <sup>c</sup> Mercury, others <sup>f</sup> Mars : these are but few, and the grounds weake. It is therefore more generally and more probably thought, that he was Saturne, because as to Moloch, so to Saturne, the Heathen people did sacrifice their <sup>g</sup> Sons and Daughters. Secondly, Saturnes Image differed not much from Molochs. Of Saturnes thus we reade ; <sup>b</sup> It was made of brasse, wonderfull for its greatnessse, whose hands reaching towards the earth, were so hollow (ready to claspe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditchfull of fire. You shall reade in a manner the same description of Moloch. Ialkut commenting on Jeremy, writeth thus ; <sup>i</sup> Though all other houses of Idolatry were in Ierusalem, yet Moloch was without Ierusalem, in a place apart. How was he made ? He was an image of brasse ; He had seuen chappells, and hee was placed before them, hauing the face of a bullocke, and hands spread abroad, like a man that openeth his hands to receiue somewhat from some other : and they set it on fire within, for it was hollow ; and euery man severally entred, according to his offering. After what manner ? whosoeuer offered a fowle, went into the first chappell ; hee that offered a sheepe, into the second ; a lambe, into the third ; a calfe, into the fourth ; a bullock, into the fifth ; an oxe, into the sixth ; and whosoeuer offered his sonne, into the seventh. Thus Moloch and

<sup>c</sup> מָלֶךְ, Moloch  
die volunt quasi  
<sup>f</sup> מָלָךְ Malach,  
(i.) Angelus, Nuncius. Proinde interpretantur Moloch  
Mercurium Deorum nuncium.  
<sup>f R. Levi. Lenit.</sup>  
18.21.

<sup>g</sup> Macrob. Saturn. lib. 1. cap. 7.  
<sup>b</sup> Euseb. de praepar. lib. 4. cap. 7.

<sup>i</sup> Ialkut Ierem. 7. fol. 97. column. 1.

Saturne

Saturne agree: First, in their sacrifice: Secondly, in the forme of their Images. Now these seuen chappels built for Moloch, may well resemble those <sup>k</sup> seuen gates with which the Persians honoured the Sunne; and as the seuen gates did, so might the seuen chap- <sup>k Orig. contra Cel-  
sum, lib. 6. fol. 74.  
col. 4. It. Gyrald. in  
Deorum Syntegni.  
7. pag. 123.</sup> pels, mystically expresse the seuen Planets, whereof the Sunne was Molech, (i.) the King and Prince. When they sacrificed their sonnes vnto this Idol, they did beat vpon tabrets and drums, that the cry of the childe might not be heard by the fether. Thereupon was the place called **תָּפֵת** Tophet, from **תָּפֵה** Toph, signifying a drumme, as likewise from the cry of the children it was called Gehenna, **גַּהְנֹם** signifying a valley, and **רֹאשׁ** roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, Matih.5. 22. had its originall from this fire, wherewith the children were burnt vnto Moloch? I answer, that in this phrase there was not respect only vnto this fire; though by the bitter cryes and eiulations of poore infants, the restlesse torments to hell might be shadowed, yet the perpetuity and euerlastingnesse of hellish paines, I take to be signified herein, by allusion vnto that <sup>1</sup> other fire kept continually burning for the consuming of dead carcases, and the filth brought out of Ierusalem. For Gehenna was reputed a contemptible place without the City, in the which they burnt, by meanes of a fire continually preserued there, the carkasses, filth, and garbidge of the City. The <sup>m</sup> Kabbalists treating of Gehenna in this metaphoricall sense, as it is applyed to the paines of hell, doe distinguish of it, saying; That there is Gehenna superior, and inferior:

Y

By

<sup>1</sup> D. Kimchi, Psal.  
27.13.

<sup>m</sup> Capnio de Ka-  
bala, p. 644.

<sup>a</sup> P. Galatinus lib.  
12. cap. 6.

By the first they understand bodily torments inflicted upon the bodies of sinners in this world: By the second they understand the paines of the soule in the world to come.<sup>b</sup> They say likewise, that there are Septem Gehennæ mansiones, Seuen degrees or mansion places in Gehenna. 1. Infernus. 2. Perditio. 3. Profundum. 4. Taciturnitas. 5. Vmbra mortis. 6. Terra inferior. 7. Terra sitiens. Of these seuen receptacles, he that will mis-spend his time may read according to the quotation.

<sup>c</sup> Abra. & Ge. Leu.  
28. 22.

<sup>d</sup> Rabbi Solomon  
Leviticus. 18. 21.

It is much controuersed among Expositors, whether the children in this sacrifice were burnt in the fire, or only initiated and consecrated to Moloch, passing in the middest of two fires in signe of their consecration? It is probable, that both were in vse. First, the Scripture speaketh of both. Secondly, the Hebrew Doctors shew the mander of both. That they were Burnt, I alkut expressly teacheth, and with him <sup>e</sup> others accord, saying, That Molech is the name of an image, and the wise men of blessed memory interpret Molech to bee an uniuersall name, denoting any whom they haue made to rule ouer them; and it is agreed upon, that this is the abomination of the sons of Ammon, and this phrase to cause to passe thorow, is as much as to burne. Others say, This Idols name was Molech, and <sup>f</sup> this was his worship: That he, (namely the father) deliuered his sonne unto the Priests, and they made two great fires, and they made his sonne passe on his feet betweene both these fires.

Notwithstanding, we must not thinke that there were no other oblations unto Moloch besides sacrificing of children: For what vse then serued those other six Chappels? No, I take this oblation of chil-  
dren,

dren, not to haue been forced on them by any superstitious law, or tradition, binding them thereunto; but to haue been reputed a work more meritorious, because it was meerly voluntary. This Inote, because otherwise there were an apparent difference betweene Baal and Molech. For the Baalites offered vnto their fancied Deity a bullocke in that contention betweene them and Eliah, 1 King. 18. Bullocks, and Calues, and Lambs, were their ordinary sacrifices, the sacrificing of their children, extraordinary. Yet their ordinary sacrifices, were not alwayes altogether void of mans bloud, but sometimes the Priests wold lance and cut their owne flesh: which custome, whence it had its originall, I finde not: only we finde the like to haue beene practised by the Heathenish Priests in their sacrifices to Bellona: <sup>¶</sup> Tertullian toucheth it; but <sup>¶</sup> Lactantius treating of Bellona and her Priests, speaketh more clearely, saying, They sacrificed not with any other mans bloud, but with their owne, their shoulders being lanced, and with both hands brandishing naked swords, they ran and leaped vp and downe like mad men. Who would not take these Bellonites to be the very Baalites spoken of, 1 King. 18. They leapt upon the Altar which was made — and cut themselves as their manner was with kniues and lancers, till the bloud gushed out vpon them.

That the opinion of pleasing God by sacrificing their children sprang from Abrahams offering of Isaak, seemeth very probable, and is intimated by R. Salomon, who bringeth in God speaking concerning Molech after this manner: I neuer commanded that they should offer vp their sonnes for an oblation, and I neuer spake it vnto any of my Prophets, <sup>¶</sup> and when I <sup>¶</sup> Solomon iuris. 1 Jer. 7. 31.

<sup>c Euseb. prepar.</sup>  
<sup>Evang. l. 1. c. 7. §. 12.</sup>

spake to Abraham to sacrifice his sonne, it entred not into my heart that hee should sacrifice him, but to make knowne his righ: eousnesse. Yea, <sup>c</sup> Porphyry treating of Saturne, (who seemeth to haue beeene this very Moloch) saith that the Phœnitians called him Israel, and that he had by Anobreth one onely son called Ieud in the Phœnician language (no doubt from the Hebrew Iechid, signifying an onely begotten, and applied to Isaak, Gen. 22.2.) which he offered vpon an altar purposely prepared. Who seeth not the history of Abraham and Sarah vnder the names of Israel and Anabreth? and the immolation of Isaak, vnder the name of Ieud? and the originall of this Sonne-sacrificing diuinity, to haue beeene the vnwarrantable imitation of Abraham?

But what! was the Sun worshipped Idolatrously, no otherwise? Yes, except I am deceiued, we finde another manner of worship described by Amos, chap. 5. 26. But yee haue borne the Tabernacle of your Moloch, and Chiun your images the starre of your God which ye made to your selues. This translation I preferre before others. First, because the

\* **וְנִשְׁתַּחַת אֶת סְכֹות מֶלֶכְךָם.** \* Hebrew word signifieth a Tabernacle. Secondly, it is rendred the tabernacle of Moloch, not sic-  
" **καὶ αἰσλατεῖτε** cuth your King, " by the seuenty. Thirdly, it is so repeated by Saint Steuen, Act. 7. 43. yee tooke Moloch, & the god v. up the Tabernacle of Moloch, and the starre of your god Remphan, figures which ye made to worship them.

Three things are to be enquired for the vnderstanding of this parallel. First, what the bearing or taking vp of this Tabernacle is. Secondly, what Idoll was pointed out by these names of Chiun and Remphan.

phian. Thirdly, what is meant by the star of this God.

The taking vp of this Tabernacle denoteth their worship which they exhibited vnto their Idoll, by carrying him vp and downe in Tabernacles and P.igeants, after a solemne manner of procession; by the Romans, this solemnity was termed Pompa; and the tent or pageant in which the Idol was caried, Thenfa, according to that, *Thenfa deorum vehiculum*. This kind of Idolatry may seeme to haue had its originall among the Heathens from an vnwarrantable imitation of Moses his Tabernacle, which was nothing else but a <sup>\* Solis honore nouis  
spectacula Cir-</sup> Portable Temple, to be carried from place to place as need required. For it cannot be denied, but <sup>et ceteris dicitur  
per. Ioseph. Antiq.  
lib. 3. cap. 5.</sup> that many superstitions were derived vnto the Heathens from the true worship of God, which he himself had prescribed vnto his people. Thus as God had his Tabernacle, Priests, Altars, and Sacrifices, so the deuill had his Tabernacles, Priests, Altars, and Sacrifices. As God had his fire ever burning vpon the Altar, *Leu. 6. 3.* So had the deuill his fire preserued burning by those Vestall Potaries. As God had his propitiatory or Mercy seat: So had the deuill his *saceros tripodus*, his Oracles from which he would speake vnto them that serued him. This solemne procession was performed by the Romans, in the honour of the <sup>x</sup> Sun: It <sup>grati spectacula Cir-</sup> was performed by the Israelites in honour of their <sup>ci. Antiqui dixerunt  
patres. Corrip. A-</sup> Moloch who formerly was interpreted the Sunne. To <sup>flic. lib. 1. num. 17.  
vid. Dempster.</sup> adde vnto the pomp and state of this solemnity both the Romans, and the Israelites caused great horses and chariots to be lead vp and downe. <sup>x</sup> Horses were consecrated to the Sunne by the Romans, and their Cirque-place was sometimes called *τὸ ιππικόν*, and *ἱπποδρόμιον*, An Horse-race. And that chariots were

<sup>1</sup>—Hic illius ar-  
ma, Hic curras fuit.  
Virgil. Aeneid. i.

<sup>2</sup> cas. Rhedigin.  
antiq. l. 8. c. 2.

commonly vsed in those pompous shewes is <sup>2</sup> eu-  
dent. Concerning the people of Iudah, doth not the  
like practice plainly appeare? 2 King. 23. Iosiah did  
put downe the Horses giuen to the Sunne, and the  
chariots of the Sunne. This kinde of idolatrous wor-  
shipping the Sunne seemeth to haue had its begin-  
ning from the Persians; who also accounted horses  
holy to the Sunne, <sup>2</sup> and the Persian King when he  
would shew himselfe in great state, caused an ex-  
ceeding great horse to be led vp and downe, the  
which was called *Equus solis*.

The second inquiry is, what *I doll* was meant by  
*Chiun*, and *Remphan*, otherwise in ancient copies cal-  
led *Repham*. Not to trouble the Reader with the  
various interpretations of Expositors, much lesse  
with the bold aduentures of others in correcting  
the text: By *Chiun* we are to vnderstand *Hercules*,  
who in the *Ægyptian* language was called *Chon*:  
by *Repham* we are to vnderstand the same *Hercules*;  
for *Rephaim*, in the holy tongue signifieth  
*Giants*. By *Hercules* we may vnderstand the Planet  
of the Sunne: there are *Etymologists* which deriuie  
*Hercules* his name from the Hebrew **הָרָקֵב** *Heir-*

<sup>a</sup> Heracles quid a-  
liud est quam spes  
xxxi. aeris glo-  
ria: que porro alia  
est aeris nisi solis il-  
luminatio? Macrobi.  
Satyr. lib. 1. c. 20.

<sup>b</sup> Euseb. de prep. l.  
3. cap. 4. pag. 71.

*col*, *Illuminavit omnia*: the Greek <sup>a</sup> *Etymology*, holds  
correspondency with the Hebrew, and both signifie  
that vniuersall light which floweth from the Sunne,  
as water from a fountaine. Adde hereunto, that  
<sup>b</sup> Porphyry interpreteth *Hercules* his twelve labours,  
so often mentioned by the Poets, to be nothing else  
but the twelve signes of the Zodiak, thorow which the  
Sunne passeth yearly. But some may question whe-  
ther the name of *Hercules* was euer knowne to the  
Iewes? It is probable the name was, for *Hercules*  
was

was the god of the Tyrians, from whom the Iewes learned much Idolatry, as being their neare neighbours: Yea it is apparent that in the time of the Macchabees the name was commonly knowne vnto them : for Jason the High Priest sent three hundred drachmes of siluer to the sacrifice of Hercules, 2

*Macchab. 4.19.*

Thirdly, it followeth that we should enquire what this starre of Remphan was ; It is probably <sup>c</sup> thought that it was a certaine starre painted in the fore-head of Molech : Neither was it vnusuall for the Heathen people to paint their Idols with such Symbolica aditamenta. <sup>d</sup> Julius Cæsar his Image had a Starre depicted on the crowne of his head.

*Decumanius, AG.*

*7.43.*

<sup>a</sup> Sueton.in Iul.c.

<sup>b</sup> 88.11. Plin.bisf.l. 2.

<sup>c</sup> cap. 25. Horas.lib. 1.

<sup>d</sup> Od. 12.

<sup>e</sup> Hieronym.com-

<sup>f</sup> vent. 3. in Ezek.

<sup>g</sup> Pier. Hierogl.l. 9.

<sup>h</sup> pag. 68.

The Sunne was also worshipped by the house of Iuda, vnder the name Tamuz ; for <sup>e</sup> Tamuz, saith Hierome, was Adonis, and <sup>f</sup> Adonis is generally interpreted the Sunne, from the Hebrew Adon, signifying Dominus, the same as Baal, or Moloch formerly did, namely, the Lord or Prince of the Planets. The month which we call June, was by the Hebrewes called Tamuz, and the entrance of the Sun into the signe Cancer, was, in the Iewes Astronomy, termed Tekupha Tamuz, the reuolution of Tamuz. Concerning Adonis, whom sometimes ancient Authors call Osiris, there are two things remarkable, <sup>αφαιρεσθε</sup>, the death or losse of Adonis : and <sup>ευρεσθε</sup>, the finding of him againe. As there was great \* lamentation at his losse, especially amongst the <sup>cc</sup> women : so was there great ioy at his finding. By the death or losse of Adonis, we are to understand the departure of the Sun; by his finding againe, we are to understand his returne. Now he seemeth to depart twice in the yeare:

\* — Nunquam  
que satis quæsus  
Osiris.

Semper enim per-  
dunt, semper & in-  
ueniunt. Lucan.

<sup>i</sup> Plutarch.in Al-

cibide.

First,

First, when he is in the *Tropicke of Cancer*, in the farthest degree north-ward. Secondly, when he is in the *Tropicke of Capricorne*, in the farthest degree southward: answerable vnto these two departures which may be termed *ἀπαντώνι*, *disparitions*, or *losses of the Sunne*, there are two returnes immediatly succeeding, which may be termed likewise *ἐπαντάσις*, the *findings* or new appearings of the *Sunne*. Hence we may note, that though the *Ægyptians* celebrated their *Adonia* in the moneth of *Nouember*, when the *Sunne* began to be farthest *Southward*; and the house of *Iuda* theirs, in the moneth of *June*, when the *Sunne* was farthest *Northward*; yet both were for the same reasons, and in substance they agreed. And of this the Prophet *Ezekiel* is thought to haue spoken, *Ezek. 8.14. There sate women weeping for Tamuz.*

These solemnities were chiefly obserued, betweene the *Byblienses* and the *Alexandrini*, & the manner was thus: When the *Byblienses* solemnized the death or losse of *Adonis*, at that time the *Alexandrini* wrote a letter, this Letter was inclosed in an *Arke of bul-rushes*, therin they signified that *Adonis*, whom they lamented, was found againe: this Arke being after the performance of certaine rites and ceremonies committed to the Sea, forthwith it was carried by the streme to *Byblus*, vpon the receipt whereof, the lamentation of the women was turned into ioy. Others say that this lamentation was performed ouer an Image in the night season, and when they had sufficiently lamented, a candle was brought into the roome (which ceremony might mystically signifie the returne of the *Sunne*) then the *Priest* with a soft voyce muttered this forme of words:

*Trust*

*z. Precopius in Isai-*  
*att ad c. 18.11. Cy-*  
*rillus l.2. Torn. 2. in*  
*Isai 18.*

*¶ Iulius Maternus*  
*Firmiticus. l. de erro-*  
*re profan. religion.*

There <sup>1</sup> are that thinke the Prophet alludeth vnto  
those letters inclosed in those fore-mentioned bul-  
rush Arkes, *Isai.* 18.2. when he speaketh of Embas-  
sadors sent by the Sea euен in vessells of reeds vpon  
the waters. But I rather approue the literall sense,  
for by reason of the shelles and dangerous rocks in <sup>R.Dau.Kimchim</sup> *1 Precep.* in *Isai.* 18.  
the Riuer *Nilus*, it was not vnusuall for men to saile  
in hulkes and vessells made of a kinde of great bul-rush,  
which by the *Egyptians* was termed *Papyrus*, and  
these kinde of ships <sup>m</sup> *Papyraceæ naues.*

### CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-zebub, Baal-Berith, Bel, and the Dragon.

**VV**Hom the Hebrewes called *Baal*, the Babylonians called *Bel*, and although the *Planet of the Sunne* only at first might be worshipped vnder that name, yet at last it became a common name to many other Idols, according to that, *There are many gods, many Baalims or Lords, I Cor. 8. 5.* As the same *Idoll Jupiter* had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the hill *Olympus*, *Jupiter Capitolinus*, from the *Capitoll hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latiuum*. Some-  
times

times from the different benefits which he was supposed to bestow on men, as *Jupiter Planius*, because he gaue raine; *Jupiter Lucetius*, because he gaue Light; *Jupiter Altitorans*, from thundring: So Baal had his distinctiue titles, and different rites of worship, sometimes occasioned by the place, as *Baal-Peor*, Numb. 25. 3. sometimes from the benefit obtained, as *Baal Tsephon*, Exod. 14. 1. and *Baal-Zebub*, 2 King. 1. 2. sometimes for some other reason, as *Baal-Berith*, Judg. 8. 33.

<sup>a</sup> Hieronym.ad.  
Hos.c.9.Idem pro-  
didit Isidor.Orig.  
lib.8.

<sup>b</sup> Hieronym.in  
Isai.43.c.15.

<sup>c</sup> Pbilus Iud.lib.2.  
Allegoriar.p.79.

<sup>d</sup> P.Fag.Exod.  
14.1.

<sup>e</sup> Rosm.lib.2.antiq.  
Rom.cap.5.

*Baal-Peor* is thought to be that <sup>a</sup> *Priapus*, that obscene *Idoll*, so famous in prophane Authors. He was called *Peor*, from the hill *Peor*, mentioned, Numb. 23. 28. as likewise his Temple wherein he was worshipped, standing vpon the same hill, was called *Beth-Peor*, Deut. 3. 29. He was worshipped by the *Moabites*, and *Midianites*: the *Idoll Chemosh*, Ier. 48. 7. is thought to be the <sup>b</sup> same, and I take it to be applyed to *Baal-Peor*, by way of contempt, as if one should say, their blinde god, according to that in the Psalme, They haue eyes, and see not. For the first letter <sup>c</sup> *Caph*, signifieth *quasi*; and <sup>d</sup> *Tzaph*, *Musch*, *palpare*, to groape or feele about in manner of blinde men.

*Baal-Tsephon* is thought by the <sup>e</sup> *Hebrewes*, to haue beeanean *Idoll* made by the *Egyptian Magicians*, and placed in the wildernes, to obserue and stop the *Israelites* in their departure from *Egypt*, whence it was termed <sup>e</sup> *Tsephon*, from <sup>f</sup> *Tzapha*, signifying to *watch*, and obserue in manner of a *watchman*: we may call him *Baal speculator*, as among the *Romans*, because *Jupiter* staied the *Romans* when they were flying, he was called <sup>g</sup> *Jupiter stator*.

*Baal-*

Baal-zebub, soundeth as much as the Lord of the flies, or a <sup>f</sup> Master fly, which hath power and authority over the rest, in which respect the Prince of the Devils in the Gospell is termed Beel-zebub, בְּזָבּוּבּ Ze-<sup>f</sup> Ζεβούβ  
 hub signifieth a fly.<sup>g</sup> This Idol was worshipped by the Cyrenians, but principally by the Ekonites, because whensoeuer they sacrificed unto him, the swarmes of flies, which at that time molested the country, died. But it is certaine, that this was not the alone reason, for they were wont to repaire to him, as to an Oracle, 2 King. 1. 2. we may call him *Iupiter muscarius*, or *Hercules muscarius*, <sup>b</sup> for the inhabitants of the C<sup>ity</sup> Elis, sacrificed to *Iupiter* vnder the name of ἄρμπυτος, (i.) *A driuer away of flies*; and the Romans to *Hercules*, vnder the same name. Some Creeke copies in the Gospell reade *Bealzebul*, Beelzebul, which change is interpreted to be, for to shew the greater contempt of the Idol, as if they should say, *Iupiter stercorus*, זְבּוּל Zebel signifieth *stercus*, and Beel or Bial signifieth *Dominus*.

Baal-Berith was the Idol of the Shechemites, of his Temple we reade, Judg. 9. 4. בָּרִית Berith signifieth a couenant, so that Baal-Berith may be translated *Iupiter fœderatus*, (i.) <sup>i</sup> The God unto whom they bound themselues by couenant. Concerning Bel and the Dragon, little is spoken, besides what we reade in that of the Apocrypha, where the history is described.

<sup>i</sup> Εἰδικαὶ συνθῆσις τὸ βαῖδελον τοῦ αὐτοῦ εἰς δίον. Septuaginta interpr. Jud. 8. 33.

## C H A P. IV.

## Of Dagon.

<sup>a</sup> R. Dan. 1 Sam. 5.

**T**He <sup>a</sup> Hebrew Doctors say, that this Idoll Dagon was made from the nauill downward in forme of a fish, but from the nauill upward in forme of a man. This they collect from the 1 Sam. 5. 4. The two palmes of his hands were cut off upon the threshold. And furthermore they say, the Idol Dagon had his name from the Hebrew דָג, signifying in the holy language, a Fish; according to which description we may English him the Philistims Neptune or \* Triton. Others derive the name from דָג, signifying corne, and they <sup>b</sup> say, that he first invented the vse of the Plough, and corne, whence they translate him Jupiter aratrius. In this respect we may call him the Philistims Saturne; because antiquity makes <sup>c</sup> Saturne the first inuenter of Husbandry, and therefore paints him with an hooke or sickle in his hand, as being the fittest Hieroglyphicke for Husbandry. Both opinions haue their Authors; and no sufficient prooфе hath beeне produced to ouerthrow either. <sup>d</sup> Yea there are not wanting among the Jewes themselues, that say this Image of Dagon was made in the forme of a man. Notwithstanding Scaliger his conjecture is not improbable, that those who interpret Dagon, Jupiter aratrius, or אֱלֹהִים, might mistake and reade שָׁדַי signifying Ager, A field, for שָׁדָא being the very name of God, signifying Omnipotens, Almighty.

<sup>a</sup> Triton non abs-  
tulem habuisse fi-  
guram fingitur.  
Frons hominē pra-  
ficit, in pristim defi-  
nit aliua Pier.<sup>b</sup> Hierogl. lib. 31. pag. 218.<sup>c</sup> Philo Byblius a.<sup>d</sup> Euseb. de pre-  
par. lib. 1. cap. 7.<sup>e</sup> Pier. Hieroglypb.<sup>f</sup> lib. 32. p. 228. Idem<sup>g</sup> R. Levi. 1 Sam. 5. 218.

## CHAP. V.

## Of the molten Calfe.

**T**H E History of the molten Calfe is at large set downe, *Exodus* 32. where we reade, that by reason of Moses his long absence, the people desired of Aaron, Gods to be made, whereupon Aaron made for them the molten Calfe. The reason why they worshipped God rather in the similitude of a Calfe, than of any other creature, is generally by Expositors conceiued to be, from the corruptions learned among the *Egyptians*, who worshipped their Idoll <sup>a</sup> *Apis*; otherwise called <sup>b</sup> *Serapis*, in a living Oxe; and likewise in an Image made in the forme and similitude of an Oxe, with a bushell on his head. This Oxe was remarkable for certaine notes and markes, whereby it was differenced from all others. It was blacke bodied, it had a white forehead, a white spot behinde and a knot vnder his tongue; for the more curious fashoning and polishing of these markes in the molten Calfe, Aaron may seeme to haue made vse of his <sup>c</sup> grauing toole. <sup>d</sup> The *Egyptians* repaired vnto <sup>e</sup> סְרָפִים this Oxe for the resolution of matters doubtfull, as to an Oracle, and the manner of consulting with him was thus. The party that repairet vnto him tended a bottle of hay or grasse, which if he received, then it betokened a good and happy euent; if otherwise he refused it, then it did portend some euill to come. Thus they turned their glory into an Oxe

<sup>a</sup> Plin. nat. lib. 1. 83.<sup>b</sup> 46. Herodotus lib. 2.<sup>c</sup> solin. c. 35 aut aliis.<sup>d</sup> rūdīs inib. ore 45.<sup>e</sup> Alex. Genial. dier. lib. 6. cap. 2.

f Vultus, Facies

¶

*S. Cyprian. de bono patient. p. 318. vid. etiam August. p. 73. It Tertullian. ad. Lud. cap. 1.*

*h Suidas in Zapta.*

m.

*Ruffinus lib. 2. hist. Ecclesi. cap. 23. Pier. Hierogl. lib. 3. p. 25.*

that eateth grasse, Psal. 106.20. The Hebrew word in the Psalme, translated an *Oxe*, is, *shor*, which I note, because in my opinion, it giueth light to one of the names by which this *Idoll* was denoted. Sometimes it was called *Apis*, from the Hebrew word

*Ap*, signifying a face : sometimes *Serapis*, quasi *Shor-apis*, which is nothing else but *Bous caput*, an *Oxe head*, the very name vsed by the *s Fathers*, to expresse this *Idolatry*. It is commonly knowne, that this *Idolatry* was deriuued to *Israel* from the *Egyptians*, but whence the *Egyptians* first learned it, few haue taught: They doe not conjecture amisse, who interpret the first institution hereof to haue beeene in the memory of *Joseph*, who by his prouidence releueued both *Egypt*, and other neighbour countreyes in the seuen yeares of famine. Beside the

testimony of no slight <sup>b</sup> Authors, there are strong

inducements to perswade it. *First*, both the yeares

of plenty and famine were foresignified by the ap-

parition of *Oxen*: *Secondly*, what fitter embleme, (if it had not afterward proued an *Idoll*) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corne and victuall was prouided in an extreme famine,) than an *Oxe*, the true and lively hieroglyphicke of an industrious husbandman? *Thirdly*, in this *Suidas* agreeth with others, that this *Oxe* was pourtrayed with a *bushell on his head*, though others doe more clearly expresse the reason of this portraiture, namely, because of the great quantity of corne measured out by *Joseph* in that extreme dearth. Concerning the sinne of the *Israelites* in making this *Calfe* or *Oxe*, the moderne *Jewes* doe transferte the fault vpon certaine

certaine proselyte Egyptians who came forth with them ; and they say, that when Aaron cast their iewels into the fire, these Egyptians, contrarie to his expectation, by their art Magick produced a calfe, to which purpose they vrge Aarons owne words, Exod. 32. 34. I did cast the gold into the fire, and thereof came this calfe ; as if his art or will went not with the making thereof, but of it selfe it made it selfe. But this answer of his sheweth rather, how vaine the wit of man is in the excuse of finne ; and as his engraving instrument writes downe Aarons finne : so the confession of other more ingenuous Jewes, proclaims the Israelites, saying that <sup>i</sup> no punishment befalleth thee Israel, in which there is not an ounce of this calfe. I conclude this with the analogie betweene the Egyptian Apis and the molten calfe : and this consisted in three things. First, as there were some speciaall markes in the Egyptian Ox : so is it probable that Aaron, with his engrauing toole, made the like. Secondly, as the Egyptians in honour of their Ox <sup>k</sup> celebrated a solemnfeast, with much singing and mirth : so the Israelites proclaimed a feast in honour of their calfe : The people sat downe to eat, and drinke, and rose vp to play. Thirdly, as the Egyptian Ox was at last drowned in the riuer : so Moses burnt the molten calfe, and beat it to powder, and cast it vpon the face of the water, Exod. 32. 20. Deut. 9. 21. Jeroboam afterward, thogh upon other inducements, committed the same sin ; hee thought in his heart, that if the people did goe vp to Jerusalem, and doe sacrifice in the house of the Lord, they would reuolt from him, and returne to the King of Iudah : whereupon he set vp two calues :

אך לך  
ישׁרְתָּא  
פֶּרֶשׁ נָוֹתָה  
שָׂעִיר בָּחָר  
אַיִל בְּזָבֵב  
תְּמִימָה

Moses Gerund. id.

Munster. Exod 32.

<sup>k</sup> Suidas in voce  
απόστας.

of gold, the one in Bethel, the other in Dan; saying vnto the people, It is too much for you to goe vp to Ierusalem, 1 King. 12.28.

## CHAP. VI.

## Of Astaroth, Ammonia, Iuno, the Queene of Heauen, Diana of the Ephesians.

**A**S the Sunne was worshipped vnder many names: So likewise the Moone. Astaroth was the Idol chiefly of the Zidonians, 1 Kin. 11.5. 2 King. 23.13. Shee had her Temple called the house of Astaroth, in which the Philistims hanged

<sup>a</sup> Sam. 21.<sup>b</sup> Asaphus δέ τῷ<sup>c</sup> οὐλωαῖς<sup>d</sup> εὐεραι. Astarten<sup>e</sup> uram esse opinor.<sup>f</sup> Lucian. de Dea Sy-<sup>ria.</sup><sup>g</sup> August. super<sup>h</sup> Iudic. quast. 16.<sup>i</sup> Astarte Vrania<sup>j</sup> idem omnia valet<sup>k</sup> apud Phoenicas,<sup>l</sup> quod Iuno Lucina<sup>m</sup> apud Latinos. De-<sup>n</sup> ducitur Vrania ab<sup>o</sup> Hebreo אֶרְן<sup>p</sup> Nun in fine adiectio<sup>q</sup> as Virgil speaketh of Iuno;<sup>r</sup> Diulum incedo regina,<sup>s</sup> et per seculum, our<sup>t</sup> The Queene of the gods.<sup>u</sup> cum Iod, quod pas-<sup>v</sup> sim fit à Syrus,<sup>w</sup> quasi vel p̄het speaketh,<sup>x</sup> Ier. 7.18. Ier. 44.17.<sup>y</sup> Againe, vnto<sup>z</sup> אֶרְן וְאֶרְבָּן infemi-<sup>i.</sup> Lucidus & Lucida, aut Lucinus & Lucina. Et binc Graci suum<sup>c</sup> regardū mutuā sunt. <sup>e</sup> Aspōdēxē dicitur, οὐδὲ τιὸς ἀσπόδης ἀσχλῶν, ab imperio quod in<sup>g</sup> astra exercet. vid. Herodian. lib. 5.

whom

whom may we imagine those ancient Heathens to haue performed that solemne worship, which they did on the *Calends*, or first day of euerie moneth? was it not to the *Moone*? And yet notwithstanding it is ascribed to *Iuno*, whence shee is called *Iuno* f Macrobi. Sat. lib. l. c. 15. *Calendaris*. Lastly, as *Jupiter* & *Ammon* was no g Macrobi. Sat. lib. l. c. 21. other than the *Sun*, and worshipped in forme of a *Ramme*: so for ought I see, the *Moone* might bee called *Iuno* h Cael. Rhodigin. l. 18. c. 38. *Ammonia* and worshipped in the forme of a *sheepe*. Sune I am, that the Hebrew *Dtors* describe the images of <sup>i</sup> *Astaroth*, to haue been made in the forme of *sheepe*, and the word *Astaroth* i D. Kimchi, Sam. 31. 10. Et. Iud. 2. 13. in the originall signifieth a flocke of *sheepe*, and the *Moone* might as well be called *Ammonia*, as the *Sun*. *Ammon*, both being so called from their heat, which in the holy tongue is called <sup>k</sup> *Hammah*, and from <sup>l</sup> מַמָּה caler, So. thence likewise those images (of which wee read *Leuit. 26. 30. Isay 17. 8. Isay 27. 9.*) are called <sup>l R. Solomon in Leuit. 26. 30.</sup> <sup>m --- stat corniger illuc.</sup> <sup>n Syderum regis et bicornis audi.</sup> <sup>o Luna pueras. Horat. car. saecular.</sup> <sup>p Pier. bistroghph. l. 10.</sup> <sup>q</sup> *Hammanim*, because they were certaine *Idols* placed vpon the house top, and so alwayes exposed to the *Sunne*. Furthermore, as *Jupiter* <sup>m</sup> *Ammon* was painted with *hornes*, so likewise was the <sup>n</sup> *Moone*: why they should bee thus painted, many reasons might be produced, but chiefly three; the first peculiar to the *Sun*, the other common both to *Sun* and *Moone*. First, the *Sun* was painted with *Rams hornes*, because with the Astronomers the signe *Aries* in the *Zodiak* is the <sup>o</sup> beginning of the yeare. Secondly, because as the strength of *horned beasts* consist in their *hornes*: so the vertue and influence of the *Sun* and *Moone*, is derived into sublunarie creatures by their *beames*. Thirdly, because the light of the *Sun* and *Moone*, makes the reflexion

## LIB. 4. Of Astaroth, Ammonia, Iuno, &amp;c.

cornute or horne-like. When Moses came downe from God, Aaron and the people saw that his face shined, Exod. 34. the Latine reads it, *Facies eius erat cornuta*: and hence it is that Moses is painted with hornes, which some of the Rabbines haue interpre-

<sup>פָּרְנוֹת</sup> קָרְנוֹת <sup>הַרְוֹן</sup>  
cornua magnifi-  
centiae R. Solom.

porro Hebraicum  
<sup>לְבָקָע</sup> (vnde Kepas  
& cornu cana-  
runt) significat in  
morem cornuum  
splendorem radiosq;  
emittere.

<sup>¶</sup> Macrob. Satur-  
nal. lib. 1. c. 15.

<sup>¶</sup> Plin. lib. 36. 14.

<sup>¶</sup> Plin. lib. 16. 40.

ted <sup>¶</sup> hornes of magnificence: The errore grew from the doubtfull signification of the Hebrew word signifying splendor or brightness, and also hornes.

<sup>¶</sup> The Moone was also worshipped vnder the name of Diana, who although she were worshipped thorowout all Asia, yet shee was had in principall esteeme among the Ephesians, whence arose that cry, Great is Diana of the Ephesians, Acts 19. 28.

Her greatnesse among the Ephesians appeareth partly by her Temple, which in <sup>¶</sup> one place Plinie saith was two hundred and twentie yeares building, but elsewhere hee saith foure hundred yeares: partly from the great gain procured vnto the siluer Smiths in making and selling siluer Temples of Diana, Act. 19. 24. It is much disputed what those siluer Temples were; some thinke them to be little houisen, or shrines (such as were for their similitude portable) in forme representing the Temple of Diana, and within hauing the image of Diana inclosed, and in this sense *vaidas* is sometimes vsed, to signifie closets or shrines wherein images were kept: others thinke certaine coines or peeces of money, to be called by the name of Dianaes Temple, from the similitude of Dianaes Temple, engrauen or stamped vpon those coines: as in England wee call some peeces of gold the George, others the Angell, others the Thistle, from the impression which they beare. The like custome of naming coines from their Sculpture or impression

impression was not vnusual among the ancients, neither were such coynes vnusuall on which the Temple of Diana was engrauen, and these capitall letters added, *DIAN EPHE*. Theodorus Beza, in his maior annotations vpon the *Act*s, reporteth that he hath seene two of these himselfe.

We reade of another kinde of idolatrous worship towards the *Moone*, to haue beene <sup>a</sup> that men sacrificed to her in womens apparell, and women in mens apparell, because they thought the *Moone* to be both male and female, whence the *Moone* is called by old Authors as well *Lunus* as *Luna*: And *Venit*, whom *Philocorus* affirmes to be the *Moone*, is termed *Deus Venus*, as wel as *Dea Venus*. <sup>b</sup> Some haue thought that God had respect vnto this kind of *Idolatry*, *Deut.* 22.5. where men are forbidden to weare womens apparel, & *è contrà*; but it is more generally and vp on better grounds thought that the promiscuous vse of apparell (whereby the distinction of sex is taken away) is there forbidden.

*Simili prorsus ratione Albeniensium rummos quosdam boues eorum Alios quosdam Kópæs, (i.) puellas: alios Corinthiorum mōnes, pullos: alios Peloponnesorum, Xeráras, teudines: alios Romanorum nauer vocabant.*

*Macrob. Satyr. nal.lib.3.cap.8. Non ab similem idolatriam in cultu Veneris prodidit Iulius Firmicus de errore profan. religion. cap.4. Maimonid. in more Nebuchim part.3.cap.38.*

## CHAP. VII.

## Of other Gods mentioned in Scripture.

**T**HE *Sunne* and *Moone*, which are the greater lights in the Heauen, I take to haue beeene the chiefe Idols worshipped by the *Heathen* people. Notwithstanding, their blinde devotion deified also the other Planets, and that numberlesse number of lesser lights, called in Scripture *Militia cœli*, *The host of heauen*, whose se-

## LIB. 4. Of other Gods mentioned, &amp;c.

uerall natures, properties and influences, are not distinctly knowne. In like manner there is an host of *Idols* mentioned in holy writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those chambers of imagery, wherin all formes of creeping things were pourtrayed on the wals, *Ezek. 8.* It may be termed their *Pantheon*.

In those colonies which the King of *Ashur* transplanted into *Samaria*, euery one worshipped the god of his owne nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashima*, the *Auims* made *Nibhaz* and *Tartak*; the *Shepharuims* burnt their children in the fire to *Adram-melech* and *Anam-melech* the gods of *Schepheruaim*, *2 Kin. 17.30, 31.* <sup>a</sup> The Hebrew Do<sup>r</sup>s say that *Succoth Benoth* was the picture of an hen with her chicken : *Nergall* they interpret *Gallum sylvestrem*; *Ashima a Goat*; *Nibhaz a dog*; *Tartak an ass* ; *Adrammelech a mule*; *Anammelech an horse* :

<sup>a</sup> R. Iarchi. <sup>b</sup> King.  
17.  
R. David non dis-  
sentit.

<sup>b</sup> Lucian.lib. 16.de *asse*; *Adrammelech a mule*; *Anammelech an horse* :  
*Syr. Dea.*  
<sup>c</sup> Herodotus in  
*Enterp.*  
<sup>d</sup> Ciu. de legib. lib. 1. *vid. Tiraquel. in Alex. ab Alex. lib. 6*  
*It. Diidor. Sicul. lib. 1. 18.*  
<sup>e</sup> Alex. Neopolit. lib. 6 cap. 26.  
<sup>f</sup> Perrum & cipe, nefas violare & frangere morsu.  
O saudae gentes quibus bac nascuntur in horis Nomina. Inuenat. saj. 15.

that such bruit beasts should be worshipped as gods may seeme ridiculous ; but the like to haue beene practised among the *Heathens*, profane Authors abundantly testifie. The <sup>b</sup> *cocke* was worshipped as a God among the *Syrians*; <sup>c</sup> A *goat* by the *Mendesij*, <sup>d</sup> A *dog* by others : yea they haue adopted into the number of their gods, <sup>e</sup> *Oxen*, *Lions*, *Eagles*, *Wolues*, *Crocodiles*, *Cuts*, *Rats*, &c. Nay they haue digged their gods out of their gardens, <sup>f</sup> *Garlick*, *Leekes*, *Onions*, &c. To these may be added *Nisroch* which was the god of the *Affyrians*, and as it seemeth had his Temple at *Niniue*, *2 King. 19. vle.* and *Esay 37.vl.* Secondly, **רִמּוֹן** *Rimmon*, the word signi-

signifieth a Pomegranate. Concerning this Idoll it is much contoured, whether Naaman sinned not in saying, *The Lord bee mercifull vnto thy seruant, that when my Master goeth into the house of Rimmon, Eg.*

*2 King. 5. 18.* Reade the words in the *Præter tense*: When my *Master* went into the house of *Rimmon*, the sense appeares to be a pardon craued for sinnes past, not afterward to be committed. The same word בְּבוֹר Bebho, *in going*, is put to expresse the time past, in the titles of the *Psalmes 52. and Psalm.*

*54. Thirdly, Nebo*, otherwise called *Nabo*, an Idoll of the *Affyrians*, *Ierem. 48. 1.* He had his name from prophecy, נָבִיא Nabbi signifying a *Prophet*, he seemeth not much to differ from Ζεὺς Βελῶς, or Ζεὺς μυστής, so often mentioned in *Homer*. <sup>5 Diodor. Sicul. lib. 5.72.</sup> *Diodorus Siculus* maketh them both one, and we may render *Nebo*, the *Affyrians Ammon*, or *Iupiter Vaticinus*, the god of their *Oracles*.

<sup>5</sup> Diodor. Sicul. lib.  
5.72.

### CHAP. VIII.

#### The severall manners of diuine Reuelation.

**A**S Idolatry originally sprang from mistaking of Scripture: so Witch-craft and Sorcery, (which holdeth neere affinity with Idolatry) seemeth to haue had its first beginning from an imitation of God's Oracles. God spake in divers man-  
*ners, Hebr. 1. 1. By Dreames, by Vrim, by Prophets,*  
*1 Sam. 28. 6, 7.* when the Lord would by none of these answer King Saul, then he sought to a witch. To these might be added Gods speaking from between the *Cherubims*, his answering by *Visions, An-*

## LIB. 4. The seuerall manners

<sup>a</sup>P. Fagius in  
Exod. 28.

<sup>b</sup>D Kimchi pre-  
fat in Psal.

<sup>c</sup>Talmud in San-  
hedrin. cap. I.

gels and voices: but the chiefe manners of reuealing himselfe, obserued by the Hebrew Writers, are foure, which they terme <sup>a</sup> four degrees of prophecie, or diuine reuealation: somewhat therefore being spoken of these, I purpose to explaine the severall sorts of vnlawfull diuinations mentioned in Scripture.

The first degree was נִבְרָאָה Nebuah, Prophecie. This was, when God did by certaine visions and apparitions reueale his will.

The second, was רָוחַ הָקֵדֶשׁ Ruach Hacodesch, The inspiration of the Holy Ghost, whereby the party was enabled, without visions or apparitions, to prophesie: some shewing the difference betweene these two, <sup>b</sup> adde that the gift of prophecie did cast a man into a trance or extasie, all his senses being taken from him: but the inspiration of the Holy Ghost was without any such extasie, or abolition of the senses, as appeareth in Job, David, Daniel. Both these degrees, as likewise Vrim and Thummim, ceased in the second Temple, whence their ancient Doctors say, <sup>c</sup> that after the latter Prophets Haggai, Zachary, and Malachy were dead, the Holy Ghost went vp, or departed from Israel. Howbeit they had the vse of a voice or Echo from Heauen. In which speech we are not to vnderstand that the Holy Ghost wrought not at all vpon the creatures, or that it wrought not then in the sanctification of men as in former times, but that this extraordinary enabling men to prophesy by the inspiration of the Holy Ghost then ceased; and in this sense, the Holy Ghost was said to haue departed from Israel. Vnto this common received opinion, that passage might haue reference, Acts 19. We haue not so much as heard whether there hath beeene an Holy Ghost or no. That they

they did not doubt the distinction of persons, ap-  
peareth cleare, if that be true which some haue no-  
ted, that the ancient Jewes before Christ were so ca-  
techised in that point, that they obserued the myste-  
ry of the Trinity in the name יהוה Iehouah, for  
though the name consisted of fours letters in num-  
ber, whence it was called τετραγλωττος Quadrilite-  
rum, yet there were but three sorts of letters in the  
name: ▷ Iod signified the Father, who was the be-  
ginning of all things: ▷ Vau, is a coniunction co-  
pulative, and denoted the third person in Trinity,  
which proceedeth from the Father and the Sonne.  
▷ He signified the Sonne of God. The Rabbines haue  
a saying, that God made all things, In litera ▷ He.  
They may allude to this, that he made all things  
by his word: hee said, Let there bee thus, and  
thus, and it was so: but they may also allude to the  
second person in Trinity. And furthermore they note  
that ▷ He, is doubled in this name, to demonstrate  
both Natures of our blessed Sauour.

The third degree, was Vrim and Thummim. Vrim  
signifieth light, and Thummim perfection. That  
they were two ornaments in the High Priests brest-  
plate, is generally agreed vpon: but what maner of  
ornaments, or how they gaue answer, is hard to re-  
solue. <sup>c</sup> Some thinke them to be the fourie rowes of <sup>c Joseph. Antiq. lib.</sup>  
stones in the brest-plate, the splendor and brightnesse <sup>3. cap. 9.</sup>  
of which foreshewed victory, and by the rule of con-  
traries, we may gather, that the darknesse of the stones  
not shining presaged euill. <sup>f</sup> Others say it was the  
name Iehouah, put in the doubling of the brestplate,  
for that was double, Exod. 28. 16. <sup>g</sup> Others declare  
the manner of consulting with Vrim and Thummim <sup>g Talmud in Torah</sup>  
thus. First, they say that only the King, or else the <sup>cap 6. vid. P. Fa-</sup>  
Father <sup>gium in Exod 28.</sup>

<sup>f R. Solomon quem-  
admodum resert D.  
Kimchi in radic.</sup>

Father

<sup>a p. Fagius in  
Exod. 28.</sup>

## LIB. 4. Of Vrim and Thummim.

\* Father of the Consistory had power to consult, or to propose the matter vnto the Priest, and the Priest only had power to resolute. Secondly, that the matter proposed must not be trivial, but of moment and great difficulty. Thirdly, that this holy writing, termed Vrim and Thummim, consisted of all the Tribes names, and likewise of the Patriarkes, Abraham, Isaac, and Iacob; so that no letter of the Alphabet was wanting. The question being proposed; Some say that the letters which gaue the answer were בְּרֵלֶתֶת (i.) they did arise and eminently appeare aboue the others. An example they take from the 2 Sam. 2. 1. When David asked the Lord, Shall I goe vp into any of the Cities of Iudah? The Lord answered, עַלְה Gnaleh, Goe vp. Here, say they, y appeared out of the name of שִׁמְעוֹן Schimeon, ה out of the name of לְוִי Leui, ה out of the name of יְהוּדָה Iehudah. Others say, that the letters which represented the Oracle were מְצֻרָּפָה (i.) that they did after a strange manner joynie themselves into perfect syllables and intire words, and made the answer compleat. Many other opinions might be reckoned vp, but he spoke best, who ingenuously confessed that he knew not what Vrim and Thummim was.

The fourth degree was בְּתַק Bath Kol, Filia vocis, the daughter of a voice, or an Echo; by it, is meant a voice from heauen, declaring the will of God; it tooke place in the second Temple, when the three former degrees of prophecie ceased: it gaue testimony of our Saviour; Lo e a voice from heauen, saying, This is my beloued Sonne in whom I am well pleased, Mat. 3.17. It was in truth the prologue, preface, or type of that

that true voice of the Father, that eternall word which reuealed his Fathers will unto mankinde.

These were the extraordinary meanes by which God reuealed himselfe to his people of old: ordinary, he reuealed himselfe by his written word. Notwithstanding the Hebrewes say, that the Law, euen from the first time of its deliuery vnto Moses, was twofold: the one committed to writing, which they call **תורה שבעל פה** Thora Schebictab, the written Law: the other deliuered by tradition, **תורה בignal pe**, it was also termed their Kabbala, from **קבל Kibbel**, signifying Accipere, To receiue or learne. They say both were deliuered by God vnto Moses in mount Sinai; but this latter was deliuered from Moses to Ioshua, from Ioshua to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successiuely to after-ages, till at last it was digested into one booke, containing principally precepts, and directions for those Israelites, which inhabited the Holy Land. It is called Talmud Ierosolymitanum. It was composed in the yeare of our Lord 230. This because it containeth but a few constitutions, is but of little vse. About 500. yeares after Christ, then was there a more full and exact collection of their constitutions, for direction of those Jewes which dwelt in Babylon, and other forraine places; this is termed Talmud Babylonicum, and is of greatest vse among Authors, it containeth the body of their Ciuell and Canon Law. This traditional Law, they hold to be as authentique, as their written word, and that Moses received it from God, when he received the Law, for, say they, were it not for this exposition, the Decalogue it selfe might

כָּתְעַת  
תְּלִפְתֵּח  
Moses Kor.  
sense in pr'es.

*\* Zal Turim.*

haue beeene delivered \* In hora veloci, In lesset hanan  
hour.

Here wee must know that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth these subtleties, or mysteries, which are obserued from the different writing of some letters in the Scripture, from the transposing of them, from a mysticall kinde of *Arithmetique*, &c. This was never wholly committed to writing. Some instances we haue, Gen. 23. 2. Abraham came to weepe for Sara. Here " because the letter *Caph* is lesse than the rest, they note that *Abraham wept but a little for Sara*, because she was old. Againe the letter *Aleph* is found six times in the first verse of *Genesis*; hence R. Elias collected, that the world should endure but six thousand yeares; because *Aleph* in the *Hebrewes computation* standeth for a thousand. From the *transposition* of letters they conclude after this manner; כָּרֶם *Cherem* signifieth an *Anathema* or *Excommunication*; by a *Metathesis* or *transposition* of the letters, it is made רָחֵם *Rachem* signifying *mercy*; by another *transposition* it is made רָמָח *Ramach*, which letters in the *Jewes computation* make 248. which in their *Anatomy*, they finde to be the iust number of members in a mans body. Their conclusion hence is; that if an *excommunicated person doe truly repent*, then his *Cherem* is turned into *Rachem*, his curse turned into a blessing: if he doe not repent, then his *Cherem* entreth into *Ramach*, the curse entreth into all his members, to the vtter destroying of the whole man. Againe, וִישׁ *Ish*, signifieth a man, נָשָׁא *Escha*, a woman. Hence they note, that in the

the name of the man there is יְהוָה, which is not in the name of the woman ; in the name of the woman there is הָא, which is not in the name of the man : both these make יְהוָה, one of the names of God : these being taken away, in both names there remaine וּבְאֵשׁ, signifying Fire, to shew, that as long as man and wife agree, God is with them, but when they disagree, fire is betweene them. Thus we see what vaine mysteries their Kabbalists obserue.

## CHAP. IX.

## Their Teraphim.

**C**oncerning the Teraphim, two things are especially to be enquired. First, what they were ? Secondly, for what use ? The word תְּרָפֶה Taraph signifieth in generall the compleat Image of a man. Michal tooke an Image, (a Teraphim) and laid it in the bed, 1 Sam. 19. 13. More particularly, it signifieth an Idoll or Image made for mens priuate use in their owne houses, so that these Images seeme to haue beene their Penates or Lares, their housshold Gods; wherfore hast thou stollen my Gods? my Teraphim? Gen. 31. 30. And this man Micah had an house of Gods, and made an Ephod and Teraphim, Iud. 17. 5. Because of the worship exhibited to these Idols, hence from the Hebrew Taraph, or as some reade it, Tharaph, commeth the Greeke <sup>τεραπονεῖν</sup>, To worship. — εἰς ἀδαρά-  
The manner how these Images were made, is fondly τες δηπατ δέειν ον-  
conceited thus among the Rabbies ; They <sup>b</sup> killed a δεον. Ηεσοδ.  
man that was a first-borne sonne, and wrung off his <sup>Epy. γενεια.</sup> head, and seasoned it with salt and spices, and wrote up- <sup>• R. Eliezer. vid.</sup> Eliam Thubit.

Lis. 4. Seuerall sorts of Diuination forbidden,  
 on a plate of gold, the name of an uncleane spirit, and  
 put it under the head vpon a wall; and lighted candles  
 before it, and worshipped it. With such Laban spake,  
 say they. But without controuersie, the Teraphim  
 which Michal put in the bed, was a compleat statue  
 or Image of a man. The vse of these Images, was to  
 consult with them as with Oracles, concerning  
 things for the present vnknowne, or future to come:  
 To this purpose they were made by Astrologers  
<sup>e Aben Esra. Gen. 31.</sup> vnder certaine constellations, capable of heauenly  
 influences, whereby they were enabled to speake.  
 The Teraphims haue spoken vanity, Zach. 10. 2. And  
 among other reasons, why Rahel stole away her Fa-  
 thers Images, this is thought to be one, That Laban  
 might not by consulting with these Images disco-  
 ver what way Jacob tooke in his flight.

## CHAP. X.

The seuerall sorts of Diuination  
 forbidden.

**W**E shall find, Deut. 18. 10, 11. those  
 Diviners, which are by the Law for-  
 bidden, distinguished into seuen  
 kinds, not because there were no other, but they  
 were the most vsuall. 1. An obseruer of times. 2. An  
 Inchanter. 3. A witch. 4. A Charmer. 5. A consulter  
 with familiar spirits. 6. A wizard. 7. A Necromanc-  
 er. To these we may adde an eighth out of Hos. 4. 12.  
 consulting with the staffe. And a ninth out of Ezekiel  
 21. 21. A consulter with intrals. 1. The first is יְהוָה.

An

An obseruer of times, <sup>a</sup> one that distinguisheth times and seasons, saying, such a day is good, or such a day is naught, such an houre, such a weike, such a moneth is lucky, and such and such vnlucky, for such and such busynesses : <sup>b</sup> whence those that derive the word from <sup>b</sup> D Kizzchi in rad. יָמִין Gnayn, signifying an eye (as if hereby were meant a Iugler, or Impostor who deceiued the eyes of his spectators by casting a mist before them) vtterly mistake: more pertinently they speake, who derive it from יְמֵן Gnana, signifying Time. But of all I approue those who derive it <sup>c</sup> from יְמֵן Gnanan, <sup>c</sup> Aben Esra Leuit. 19.26. cloud, as if the originall signified properly a Planetary, or Starre-gazer. Hereby he is distinguished from the second sort of vnlawfull Diuiners, for he also was an obseruer of times; the first drawing his conclusions from the colour or motion of the clouds: the second, from his owne superstitious obseruation of good and euill euent, happening vpon such and such dayes, such and such times: the first seemeth to haue drawne his conclusions à priori, from the clouds or Planets, causing good and bad euent: the second à posteriori, from the euentes themselues, happening vpon such and such times. This Planetary, when he obserued the clouds, seemeth to haue stood with his face Eastward, his backe westward, his right hand towards the South, and his left hand towards the North: except it was from this posture of the Starre-gazers body in time of obseruing, I finde no reason why the Hebrewes should terme the Easterne part of the world קָדִים Kadim (i.) the former part of the world: the westerne part יַם אֶזְרָח (i.) The backe part, the South part יַם יָמִין Yamin (i.) The right hand; The North part שְׁמֹאֵל Shemol,

## L 15. 4. Seuerall sorts of Diuination forbidden.

*Shemol* (i) The left hand : that the reason of these denominations is, because Adam was created with his face toward the East, is as vaine, as hard to proue.

2. The second is *Whir Menachesch*, rendredan Inchanter ; it importeth rather an Augur, or Soothsayer. The originall signifieth such a one who out of his owne experience draweth obseruations, to fore-tell good or euill to come, as Soothsayers doe by obseruing such and such euent, by such and such flyings of Birds, screechings, or kawings. The Rabbines speake in this wise : <sup>a</sup> He is Menachesch a Soothsayer, who will say, because a morsell of Bread is fallen out of his mouth, or his staffe out of his hand, or his sonne called him backe, or a Crow kawed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore hee will say, doe not this or that to day. This word is vsed, Genes. 30. 27. I haue learned by experience, saith Laban, that the Lord hath blessed me for thy sake. Againe, Gen. 44. 5. Is not this the Cup in which my Lord drinketh ? and whereby indeed he diuineth ? That is, proueth or maketh triall or experience what manner of men yee are : the Heathen people were very superstitious in these obseruations : Some dayes were Atri, others Albi, some unlucky, others lucky; on some dayes they counted it vnfortunate to begin battaille, on some moneths vnfortunate to marry.

*Mense malum Maio nubere vulgus ait.*

*Ouid. Fast.*

And as they were superstitious in obseruing unlucky

<sup>a</sup> *D. Kimchi in tra-*  
*dic.*

lucky signes, so likewise in the meanes vsed to auert the euill portended : the meanes were either words or deeds. <sup>c</sup> Deeds ; thus if an vnlucky bird, or such like came in their way, they would fling stones at it : and of this sort is the scratching of a suspected <sup>e Plura istiusmodi  
trocta oculorum  
vid. apud Theodorum  
propositum characteris  
wesentia sua.</sup> witch, which amongst the simplier sort of people is thought to be a meanes to cure witchcraft. By words, they thought to elude the euill, signified by such signes, when they say, *Eis μεταλλω οι,* *In caput tuum recidat hoc omen ; This euill light on thine owne head.*

The third is **מְכַשֵּׁף** *Mecascheph*, A witch, properly a *Iugler*. The originall signifieth such a kind of Sorcerer who bewitcheth the senses and mindes of men, by changing the formes of things, making them appeare otherwise than indeed they are. The same word is applied to the Sorcerers in *Agypt*, who resisted Moses, Exod. 7. 11. Then Pharaoh also called *Mecaschephim*, the Sorcerers. Now the Magicians in *Agypt*, they also did in like manner with their *Inchantments*. This latter part of the text explaineth what those Sorcerers were. In that they are called *Magicians*, it implyeth their *learning*, that they were *wise men*, and great *Philosophers* : the word *inchantments* declareth the manner of the delusion, and it hath the signification of such a *sight*, whereby the eyes are deluded, for **לָהִיט** *Lahatim*, there translated *inchantments*, importeth the glistening flame of a fire, or sword, wherewith the eyes of men are deluded. The Greeke version doth not vnfitly terme them *οφθαλμῖς, Vnguentarios, seplasiarios, compounders of Medicines*, or if you please, <sup>f</sup> *complexion-makers, μηχανῆς οφθαλμῶν*. Suidas.

## LIB. 4. Seuerall sorts of Diuination forbidden.

makers, such artisens who maske men and womens faces with paintings and false complexions. Hence it is that the Apostle compareth such false teachers, who vnder a forme and shew of godlinesse, leade captiuie silly women, to the Egyptian Sorcerers, Iannes and Iambres, who resisted Moses, 2 Tim. 3. 8. These two were of chiefe note. In the <sup>a</sup> Talmud they are called Iohanne and Mamre; by <sup>b</sup> Numenius, a Pythagorean, Iannes and Mambres; by <sup>c</sup> Pliny, Iannes and Isatae.

<sup>a</sup> Talmud. tract. Menachoth. cap. 9.  
<sup>b</sup> Origen contra Celsum. lib. 4.  
<sup>c</sup> Plin. nat. hist. lib. 30. cap. 1.

<sup>d</sup> Bodin. Mag. de-  
mon. lib. 1. cap. 6.

<sup>e</sup> Maimon. tract.  
Idel. cap. II. §.  
10. 12.

The fourth is חובר Chober, a Charmer. The Hebrew word signifieth conioyning or consociating; either from the league and fellowship which such persons haue with the Deuill, or as Bodine thinketh, <sup>k</sup> because such kinde of witches haue frequent meetings, in which they dance and make merry together. Onkelos translateth such a charmer רוט Raten, A mutterer, intimating the manner of these Witcheries, to be by the muttering, or soft speaking of some spell or charme. The description of a charmer is thus deliuered: <sup>i</sup> Hee is a charmer who speakest words of a strange language, and without sense, and hee in his foolishnesse thinketh that these words are profitable: that if one say so, or so, unto a Serpent or Scorpion, it cannot hurt a man, and he that saith so or so unto a man hee cannot bee hurt, &c. Hee that whispereth ouer a wound, or readeth a verse out of the Bible, likewise hee that readeth ouer an Infant, that it may not be frightened, or that layeth the Booke of the Law, or the Philacteries upon a childe that it may sleepe, such are not onely among Inchanters, or Charmers, but of those that generally deny the Law of God, because they make the words

of

of the Scripture medicine for the body, whereas they are not, but medicine for the soule. As it is written, Prou. 3.22. They shall be life unto thy soule. Of this sort was that, whereof <sup>m</sup> Bodinus speaketh, That a childe <sup>m Bodin. Mag. de-</sup>  
by saying a certaine verse out of the Psalmes, hindred a <sup>mon. lib. 2. cap. 1.</sup> woman that she could not make her butter; by reciting the same verse backward, hee made her butter come presently.

The fifth, סָנָה Schoel Ob, a consulter with Ob, or with familiar spirits. Ob signifieth properly a Bottle, and is applied in diuers places of Scripture to *Magicians*, because they being possessed with an euill spirit, speake with a soft and hollow voice, as out of a Bottle. The Greeke calleth them Εντριλογος, n Ventriloquos, such whose voice seemeth to proceed out of their belly. Such a Diuiner was the Damosell, Act. 16.16. in <sup>o</sup> Saint Augustines iudgement, and is probably thought so by most Expositors, who are of opinion, that the spirit of Python, with which this Damosell was possessed, is the same which the spirit of Ob was amongst the Hebrewes. Hence the witch of Endor, whom Saul requested to raise vp Samuel, is said in Hebrew to haue consulted with Ob; but among the Latine Expositors, she is commonly translated *Pythonissa*, one possessed with the spirit of Python.

The sixth is יְדִינּוֹן Iiddegnoni, A Wizard; in the Greeke, hee is translated sometimes τρόσης, a cunning man. In both languages hee had his name from knowledge, which either the wizard professed himselfe to haue, or the common people thought him to haue. The Rabbies say, hee was called in

194 LIB. 4. Seuerall sorts of Diuination forbidden.

P P. Fag. Lenit 19. Hebrew from a certaine beast named by them Iadua,  
 Verum Athenaeus bestiam banc vocat in shape resembling a man, because these wizards when  
 regnante Lærida. they did utter their prophesies, held a bone of this beast  
 vid. Bodin. Mag. betweene their teeth. This haply might be some diabolicall Sacrament or ceremony, vsed for the confir-  
 pag. 89. mation of the league betweene Satan and the wi-  
 zard.

P Perer. de Mag. Prophane history mentioneth diuinations  
 pag. 57. of the like kinde, as that Magicians were wont to eat the principall parts and members of such beasts, which they deemed propheticall, thinking thereby, that by a kinde of  $\mu\epsilon\mu\tau\chi\omega\sigma$ , the soule of such beasts would bee conueyed into their bodies, whereby they might be enabled for prophecie.

The seventh is דָּרֶשׁ אֱלֹהִים Doresh el hammethim, the Greeke answereth word for word, Ἐπιρρήψις νεκρῶν, An inquirer of the dead, a Necromancer. Such diuiners consulted with Satan in the shape of a dead man. A memorable example wee finde recorded, 1 Sam. 29. There King Saul about to warre with the Philistims, (God denying to answer him either by dreames, or by Urim, or by Prophets) vpon the fame of the witch of Endor, hee repaired to her, demanding that Samuel might bee raised vp from the dead, to tell him the issue of the warre. Now that this was not in truth, Samuel, is easily euinced, both by testimonies of the learned, and reasons. First, it is improbable, that God who had denied to answer him by any ordinary meanes, should now deigne him an answer so extraordinary. Secondly, no Witch or Deuill can disturbance the bodies or soules of such as die in the Lord, because they

they rest from their labours, Rev. 14. 14. Thirdly, if it had beeene Samuel, he would doubtlesse haue reproved Saul for consulting with witches.

The eighth is, סְכָל מַקְלָה. Scoel maklo, A consulter with his stiffe, Hos. 4. 12. Ierome saith the manner of this diuination was thus: That if the doubt were betweeue two or three cities, which first should be assaulted; to determine this, they wrote the names of the cities vpon certaine staues, or arrowes, which being shaked in a quiuere together, the first that was pulled out determined the citie. Others deliuer <sup>Vid. Drus. in Deut. pag. 592.</sup> the manner of this consultation to haue beeene thus:

The consulter measured his stiffe by spans, or by the length of his finger, saying as he measured, I will goe, I will not goe, I will doe such a thing, I will not doe it, and as the last spanfell out, so he determined: This was termed by the Heathens σαληματια, or βελουατια, Diuination by rods, or arrowes.

The ninth was רֵא בְּכֶבֶשׂ Roe baccabed, a diuiner by intralls, Ezek. 21. 21. Nebuchadnezar being to make warre both with the Jewes and the Ammonites, and doubting in the way against whether of these he should make his first onset; First, he consulted with his arrowes and staues, of which hath beeene spoken immediately before; Secondly, he consulted with the intralls of beasts. This practice was generally receiued among the Heathens, and because the liver was the principall member obserued, it was called ιασονομια, Consultation with the liver. Three things were obserued in this kind of diuination. First the colour of the intralls, whether they were all well coloured. Secondly, their place, whether none were

L I B. 4. Seuerall sorts of Diuination forbidden.  
displaced. Thirdly, the number, whether none were  
wanting; among those that were wanting, the want  
of the liuer or the heart chiefly presaged ill. That  
day when *Iulius Cæsar* was slaine, it is storied,  
that in two fat Oxen then sacrificed,  
the heart was wanting  
in them both.

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THE

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THE  
FIFTH BOOKE.  
Of their Consistories.

CHAP. I.

*Their Courts of Judgement, especially their Ecclesiasticall Consistory.*



Here were in *Israel* distinct Courts, consisting of distinct persons, the one principally for Church busineses, the other for affaires in the common wealth, the one an <sup>a</sup> Ecclesiasticall Consistory, the other a C*ivil iudicatory*: of these, and their severall censures, and punishments, it remaineth now to be spoken.

<sup>a</sup> Iunius Analyt.  
Expos. Deut. 17.

These different consistories or Courts of justice, we finde first distinguisht, Deut. 17. 12: *He which will not hearken unto the Priest or unto the Judge.* Where the people of *Israel* are directed, in what cases, and to what persons they should make their appeals from inferiour courts; Namely, to the

## LIB. 5. Their Courts of Judgement, &amp;c.

Priest in matters spirituall, or ceremoniall ; and to the Judge in matters ciuill or criminall. These two Courts are more plainly distinguished, 2 Chron. 19. where Iehosaphat reforming many abuses in Church and Common-wealth, first appointed thorowout all the fenced cities of Iudah, secular Judges to determine criminall causes, vers. 5. And at Ierusalem he appointed a spirituall Court consisting of Levites, Priests, and the chiefe Fathers of Israel, vers. 8. And in causes spirituall for the Lord, Amariah the high Priest was chiefe : in causes criminall for the King, Zebediah was chiefe, vers. 11. likewise the Prophet Jeremiah is condemned to die, by the consistory of Priests, Ier. 26. 8. But by the consistory of Princes, or secular Judges, sitting in the gate, he was absolved and discharged, vers. 16. yea, although the tyranny of Antiochus, and the troublesome times ensuing had bred such a confusion in matters of gouernment among the Jews, that an evident distinction can hardly be found in the New Testament : yet some footsteps and imperfect tokens of both Courts are there obseruable, principally, Matth. 21. 23. It. Matth. 26. 3. The chiefe Priests, and the Elders of the people, are named as two distinct Consistories : and each Consistorie seemeth to be differenced by its proper name ; the secular Consistorie termed ouew-<sup>rie</sup>, A Councell : the spirituall termed ouayaw<sup>n</sup>, A Synagogue. They will deliuer you vp to the Councells, and they will scourge you in their Synagogues, Matth. 10. 17. Hence that great assembly of Prophets and holy men, called together by Esra, for the reformation of the Church, after their returne from Babylon,

is called *Synagoga magna*, Their great *Synagogue*.

The office of the Ecclesiastical Court, was to put a difference betweene things holy and unholie, and betweene cleane and uncleane, Leuit. 10. 10. and to determine appeals in controuersies of difficultie. It was a representative Church. Hence is that, *Dic Ecclesia*, Matth. 18. 16. Tell the Church, because unto them belonged the power of Excommunication; the severall sorts of which censure follow in the next Chapter.

Onely here take notice, that as in the *Ciuill Consistories*, consisting of seuenty Judges, which was the supreme Court, there were two sate as chiefe, namely one whom they termed *Nasi*, the Lord chiefe Justice; and the other, whom they termed *Ab beth din*, the Father of the Senate: so in the Ecclesiastical Consistory, the high Priest and his *Sagan*, or second high Priest, sate chiefe there, 2 King. 23. 4. <sup>b</sup> I hat the high Priest sate in the *Sanhedrim* necessarily is an error, for hee was not elected into that company, except he were a man of extraordinary wisdome. Againe, note that sometimes both Consistories assembled together, as often as the matters to be determined, were partly Ceremoniall, partly *Ciuill*, partly belonging to the Church, partly to the Common-wealth: which being not noted, causeth the Courts not to bee distinguished by many Expositors. This meeting and joyning of both Consistories often appeareth in the *Gospell*. The chiefe Priests and the Elders meet together.

<sup>b</sup> Moses Kotsens.  
in Sanhedrim.

## CHAP. II.

## Of their Excommunication.

**T**hey had three degrees of Excommunication. The first was called in the N.T. a casting out

of the Synagogue, Joh. 9. 22. by the Jewes

**נִדְעָה** Significat <sup>a</sup> **Niddui** (i.) a separation, or putting away. <sup>b</sup> It signified a separation from all commerce or society with any man or woman for the distance of four cubits; also from eating or drinking with any; from the use of the marriage bed; from shauing, washing, or the like, according to the pleasure of the Judge, and the quality of the offence: It was of force thirtie dayes, yet

<sup>b</sup> Buxtorf. ex Rabbinis Epistol. Hebr. pag. 55. so that they might be shortned vpon repentance.

He that was thus excommunicated had power to bee present at Diuine service, to teach others, and learne of others; he hired seruants, and was hired himselfe, but alwayes on condition of the foresaid separation. If he remained impenitent, according to the pleasure of the Judge, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to his liues end; his male children were not circumcised; if he died without repentance, then by the sentence of the Judge, a stone was cast vpon his coffin, orbeire, to shew that he was worthy to be stoned. They mourned not for such a one with soleinne lamentation, they followed him not vnto the graue, nor buried him with common buriali.

The

The second was called in the N.T. a giuing one ouer to Satan, 1 Cor. 5.5. By the Jewes חֶרֶם cherem. For the better vnderstanding of this word, wee must know, that it is not vsed in this sense in the Old Test. There we shall finde it applyed to persons, or to things ; if to persons, then it signifieth a deuoting of them to God by their death, Leuit. 27.29. If to things, then it signifieth a deuoting of them unto God, by separating them from ordinary vse : hence it is that Achan is punisht for stealing the devoted thing, Iosb. 7. Persons thus deuoted were termed by the Greekes αιερεύεια, and deuoted things, αιερεύεια. Notwithstanding, in the Apostles time, both Cherem, and αιερεύεια, signified a second degree of Excommunication, differing from the former ; First, because it was not done in a private court, but published in the audience of the whole Church. Secondly, maledictions, and curses were added out of the law of Moses. At the publishing hereof candles were tinned, and when the curses were ended, they put out the candles, in token that the excommunicate person was depriued the light of heauen. This kinde of excommunication was exercised against the incestuous person, 1 Cor. 5.5. And against Hymenaeus, and Alexander, 1 Tim. 20.25.

The third was called in the New Test. by the Syriake name Maranatha, 1 Cor. 16. that is, the Lord commeth. Maran signifieth the Lord, and Atha, commeth, and this they say was instituted by Enoch, Iud. 14. The Jewes called it Schammatha, the Etymologie of which word I finde to bee two-fold. Some say it soundeth as much as Maran-atha,

D d the

<sup>c</sup> Budaeus αιερεύεια  
υπάλληλα dici tradit,  
homines sacros,  
(i.) quorum capita  
inferis diuata sunt  
& deuota : αιερεύεια  
υπάλληλα verò donaria  
Dis consecrata.

<sup>a</sup> דָּמִינָס, אַתְּ נָבֵן.  
<sup>c</sup> Elias Thibites  
in radice.

<sup>b</sup> מְתַנָּה שׁ.  
<sup>t</sup> Bertram de Po-  
litia Judaic. cap. 2.  
pag. 21.

<sup>g</sup> Buxtorf. Epist.  
Hebr. p. 59. in dorso  
Epistolæ subiuncto.  
lebat hæc abbrevia  
tura אַסְרָר

<sup>i</sup> בְּרֶגֶת מָתָה  
i. prohibitum est per  
anathema R. Ger-  
som luminis capii,  
uitatis (scil. resig-  
nare has literas.)  
<sup>h</sup> Vid. Iustellus no-  
tas in codicem ca-  
nonum Eccles. uni-  
uers. ad canon. 25.  
Bellar. de paenit. lib.  
I.c. 22. & Casaub.  
Exercit. pag. 552.  
obseruant quinimum  
gradum, quem ille  
piscator, alter pis-  
teus appellat.

<sup>i</sup> Vid. Iust l. loco.

<sup>k</sup> Hespin. de Tem-  
plin, pag. 88.

the Lord commeth, <sup>a</sup> Schem signifying the Lord, and Atha commeth : <sup>c</sup> others say it soundeth, There is death, Scham signifying there ; and Mitha, death. Hence wee may render it an excommunication to death. <sup>f</sup> And this is thought to be the reason of that phrase, <sup>i</sup> Ioh. 5. 16. There is a sinne unto death, (i.) which deserueth excommunication to death. <sup>g</sup> R. Ger- som forbade the breaking open of letters, vnder the penalty of all three sorts of excommunication. And this was termed *Excommunicatio in secreto nominis tetragrammati* : see the forme hereof in the Chapter of the Sadduces.

In the Greeke Church there were <sup>h</sup> foure degrees of this censure. 1. Στάντοι. Those were censured with this degree, who were onely barred the Lords Table : as for entrance into the Church, hearing the Word, praying with the congregations, they enjoyed equal liberty with other Christians, they might stand by and behold others receiue the Sacrament, but themselues did not partake thereof, whence they were called *Stantes*. 2. Σεκτόοι, concerning this censure, all that I reade of it is thus ; That hee that is thus censured, hath admittance into the Church, <sup>i</sup> but his place must be behinde the pulpit, and he must depart with the Catechumeni, that is, such Pagans who were gained to the Christian faith, but not fully admitted into the Church, because they wanted Baptisme, and therefore that they might not pray promiscuously with other Christians, there was a place behinde the Quire of the Church, in manner of cloysters, allotted to them, and was from them called <sup>k</sup> *Catechumenium* : This

I take to be the place for this second degree of *Excommunication*, so that the force of this censure I thinke to consist in these three things: First they were *barred the Lords Table*. Secondly, they might not stand by at the administration of the *Lords Supper*, (which was allowed in the first degree) and this appeareth clearely, because the *Catechumeni* departed alwayes at the celebration of the *Communion*; for to them principally it was said, *Itemissa es*. Thirdly, though they might ~~comere~~, fall downe on their knees and pray, and were thence called *Succumbentes*, yet this they might not doe in the congregation, but only in that place behinde the *Quire or Pulpit*, which was allotted to the *Catechumeni*, and in this also this second degree differeth from the first. The third sort of censure was ~~aregans~~, the party thus censured was permitted to come no further than the *Church porch*, where it was lawfull for him to heare the *Scriptures* read, but not to ioyne in prayer, nor to approach the *Lords Table* whence such were termed *Audientes*. The fourth and last sort was ~~aregans~~; persons vnder this censure, stood quite without the *Church*, requesting those that entred in, with teares and weeping, to petition the *Lord* for mercie toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the first degree of *Excommunication* called *Niddui*, and that the last called *Schammatha* was of *Enochs constitution*; both these being of such antiquity, I dare not say, that the three degrees of *Excommunication* were borrowed from the three

I De quibus P. Fa-  
gines in Num. 5. 2.

sorts of uncleanness, which excluded people out of the three<sup>1</sup> camps, though there was an obseruable proportion betweene them. *Niddui*, may bee paralleld with the exclusion out of the *campe of God alone*, which befell those that were defiled by touch of the dead : *Cherem* may be compared to the exclusion out of the *campe of God, and the campe of Levi*, which befell those that were defiled of an issue. *Schammatha* may be compaired with the exclusion out of all three camps, the *campe of God, the campe of Levi, and the campe of Israel*, this befell those that were defiled of leprosie, and from the *Iewes* it is probable that the *Greeke and Latine Churches* borrowed their degrees of Excommunication.

## CHAP. III.

*Their ciuill Consistorie, what persons were necessarily present in them.*

**I**N many things, men might bee sinfull in respect of Gods Law, though not liable to punishment, in respect of mans ; thou shalt not auenge, nor be mindfull of wrong, Leuit. 19. 18. which the Hebrewes explaine thus, To auenge, is to deny a good turne to one who formerly denied him. To bee mindfull of a wrong, is to doe a good turne to one who formerly wouldnot doe so much for him ; but at the doing thereof, to vpbraid the other of his vnkindnesse. They illustrate it thus : when *Ruben* saith to *Simeon*, Lend me thy hatchet ; hee answereth,

answereth, I will not lend him: Afterward *Simeon* hath need to boorrow an hatchet of *Ruben*, and saith vnto him, Lend me thy hatchet; *Simeon* saith vnto him, I will not lend him, thou wouldest not lend me thine: this is נקימה Nekima, Auengement. Now when *Ruben* saith to *Simeon*, Lend mee thy hatchet; he answereth, I will not lend him; afterward *Simeon* borroweth an hatchet of *Ruben*, *Ruben* saith, Loe I will lend it thee, I will not deale with thee, as thou dealtest with me, this is נטירה Netira, Mindfulness: both these were sinfull, but not liable to mans iudgement.

In all ciuill Courts, faine sorts of persons were alwayes present. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *witnesses*. In the supreme Court there was one that was chiefe ouer all the other *Judges*, they called him in Hebrew *Nasi*; in Greeke, ἄρχοντα, *The Prince*. His leauue was craved for the triall of actions: The *witnesses* were at least two, Deut. 19. 15. If they were false, they punisht them with a *Talio*, the same punishment which he intended against his brother, Deut. 19. 19. The *Notaries* were two, <sup>a</sup> one stood on the right hand to write the sentence of *absolution*, and what was spoken in defence of the partie; the other stood on the left hand, to write the sentence of *condemnation*, and the obiections against the party. <sup>b</sup> Drusius thinks that Christ speaking of the last iudgement, had reference to this; Hee shall set the sheepe on the right hand, and on the left the goats, Matth. 25. 23. The *Officers* were in manner of *Sheriffes*, they were present to execute what the *Judges* determined, whence they

<sup>a</sup> Moses Konsign.  
in Sanhedrim.

<sup>b</sup> Drus. præterit.  
Matth. 25.

## LIB. 5. Of their Excommunication.

they carried vp and downe their \* staues and whips, as the *Consuls* at *Rome* had rods and axes carried before them, for the readier execution of justice. In *Hebrew* they are called שׁוֹטְרִים Schoterim, by the septuagint sometimes ἄρμαται; in our English translation commonly Officers, and by Saint Luke ὄποιτος, for doubtlesse there is allusion vnto them, Luk. 12.58. When thou goest with thine aduersarie (ἀσχήμῳ) to the *Magistrate* as thou art in the way, giue diligence that thou mayest be deliuered from him, lest he hale thee to the *Judge*, and the *Judge* deliuere thee to the Officer, &c. The *Pleader* was called בָּעֵל רַיב Baalrib, he stood on the right hand of the party cited into the *Court*, whether he pleaded for, or against him. The *Lord* shall stand on the right hand of the poore, to saue him from those that iudge his soule, Psalm. 119. 31. that is, the *Lord* shall plead his cause. And *Satan* stood at the right hand of *Joshua*, Zach. 3.1. that is, to accuse him, or plead against him. When Saint *John* speakeith, If any man sinne, wee haue an aduocate, 2 Ioh. 2.1. he alludeth vnto this *Baalrib*, or *Pleader*, The *Judges*, they examined and determined matters, and after examination, sentence was pronounced by the *Judge* in this manner; Tu N. iustus, Tu N. reus. Thou Simeon art iust, Thou Ruben art guilty: at the pronunciation of which, the guilty person was dragged to the place of execution: when hee shall be iudged, let him be condemned, Psalm. 109. 7. the *Hebrew* is, Let him goe out wicked.

The manner of sentencing persons, varied in most countries. The *Iewes* by a simple pronuncia-  
tion

tion of sentence, both absolued men, and condemned them. The <sup>c</sup> Romans gaue sentence by casting in tables, into a certaine box or vrne prepared for the purpose: if they absolued any, they wrote the letter *A*, in the table, it being the first letter of *Absoluo*: if they would condemne any, they cast in a table with *C*, written in it, which is the first letter of *Condemno*: If the matter were hard to determine they would cast in other tables with *N.* *L.* signifying *Non liquet*. The <sup>d</sup> Grecians in like manner vsed three letters,  $\Theta$  was a token of *condemnation*, which occasioned that of *Persius*,

*Et potis es nigrum, vitio præfigere theta.*

T was a token of *Absolution*;  $\Lambda$  of *ampliation*. Others signified *condemnation*, by giuing a blacke stone; and *absolution*, by giuing a white stone.

*Mos erat antiquis. niueis atrisq; lapillis,  
Hos damnare reos, illos absoluere culpa.*

*Ouid. Metamor. 15.*

To this there seemeth to be allusion, *Reu. 2.17,* To him who ouercommeth, I will give a white stone, that is, I will absolve and acquit him in the day of judgement.

Note these three phrases, *ωραῖναι εἰς νεῖον*, To rise up to judgement; *ωραῖναι εἰς νεῖται*, To rise up in judgement; *νέγκειν καθαρίσαντας*, To depart guilty. The first, is applied to the Judge in the execution of justice. When God rose up to judge, *Psalm. 76.10*. That is, to execute judgement. The second, is applied to the party preuailing in judgement. The men of Nineve shall rise up in judgement with this generation, *Matth. 12.41*. That is, shall be iustified before this generation.

The

<sup>c</sup> *Rosm. Antiq.*  
*Rom. l. 9. c. 24.*

<sup>d</sup> *Erasm. Adag.*  
 $\Theta$  *præfig.*

The last, is applied to the partie condemned, Psalm. 109.7. Let him depart guilty or wicked. The vngodly shall not stand in iudgement, Psalm. 1. The like phrases were in use among the Romans, Stare in Senatu, To preuaile in the Senate. Causâ cadere, To bee cast in ones suit. But these phrases among the Romans, I thinke to haue beene taken out of their Fence-schooles, where the set posture of the body, by which a man prepareth himselfe to fight, and grapple with his enemie, is termed *Status*, or *Gradus*, as Cedere de *statu*, To giue backe, *Gradum*, vel *statum seruare*, To keepe ones standing : and from thence haue those elegancies beene translated into places of iudgement.

## C H A P. IV.

## The number of their ciuill Courts.

**T**Heir ciuill Courts were two, סנהדרים גורלה Sanhedrim gedola, the great Consistory, or supreme Senate, סנהדרין קטנה Sanhedrim Ketanna, the lesser and inferiour Court. Thus I finde them diuided generally by the Rabbines, and although the latter was subdivided as will after appeare ; yet in old time, there were one-ly two first branches, which diuision our Saviour Christ seemeth to haue followed, calling the lesser court *rfiony*, by the name of *Judgement* : the greater *swidspion*, by the name of a *Councell*. Whosoever is angry with his brother vnadvisedly, shall bee cul-pable

pable of Judgement. Whosoever saith vnto his brother *Raca*, shall be worthy to be punished by the Councell: whosoever shall say *foole*, shall be worthy to be punished with the fire of *Gehenna*, Matth.

5. In which words, as there is a gradation of sinne,

1. *Anger*, a passion of the minde. 2. *Raca*, <sup>e Raca non grandis  
atiquus est sermo  
conuicii, sed magis  
est contemptu natum  
est, & neglectu di-  
centis. Chrysost. bo-  
mil. 16. in Mat.</sup> scornefull or slighting speech, as *Tut*, *Tush*, &c. 3. *Foole*, reproachfull and approbrious names: So likewise there is a gradation of punishment. 1. *Judgement*, a lesser court. 2. *Councell*, the greater court. 3. The fire of *Gebenna*: Now *Gehenna* was a valley, terrible for two sorts of fires in it; *First*, for that wherein men burnt their children vnto *Moloch*.

<sup>f</sup> Secondly, for another fire there continually burning, to consume the dead carcasses, and filth of *Jerusalem*; partly for the terriblenesse of the first, and partly for the contemptiblenesse of the place by reason of the second fire, it was a type of hell fire it selfe. We may resolute that text thus, *Anger* deserved the pnnishments of the lesser court. *Raca*, the punishments of the greater: And *Foole*, deserved punishments beyoud all courts, euen the fire of *Gebenna*.

The greater court by way of excellency, was called the *Sanhedrim*, which word came from the Greeke συνέδριον, a place of iudgement: It was also called בֵּית רִין Beth din, the house of iudgement. It was distinguished from the other Courts, first, in respect of the number of the Judges, which were <sup>g</sup> se- <sup>t Moses Korsens.</sup> uenty one; according to the command of God to <sup>fol. 186. col. 2.</sup> Moses at their first institution; *Numbers* 11. 16. Gather vnto mee seuentie men of the Elders of *Israel*, whom thou knowest that they are the

## Lip. 5. Their ciuill Consistories.

Elders of the people, and gouernours ouer them, and bring them vnto the tabernacle of the congre-gation, and let them stand there with thee. From the latter words of this Text, it is obserued that there were *seuenty* besides *Moses*, and therefore after his decease, they alwayes chose one *chiefe Judge* in his roome, nor reckoning him among the *seuenty*, they called him *Nasi*, the *Prince* or *chiefe over the seuenty*. These *seuenty* are <sup>b</sup> thought to bee chosen six out of *every Tribe*, saue the *Tribes of Levi*, out of which onely *four* were chosen. \* Others thinke the manner of their choise was thus; Six of euery tribe had their names written in little scrollles of paper, in *seuenty* of these scrollles was written יְהוָה *Zaken*, *Senex*, an *Elder*; in the two other יְהוָה *Chelek*, *Pars*, *A Part*; these scrollles they put in a pitcher or vrne, and those that pluckt out a scroll wherein *Elder* was written, were counted amongst the number of the *Judges*: those that pluckt out the other scrollles, in which a *Part* was written, they were reiected, *Numb. 11. 26*. The senior of these *seuenty* was called אב בית דין *Ab beth din*, the *Father of the Judgement Hall*. The <sup>i</sup> whole seat or bench of *Judges*, sate in manner of an halfe circle, the *Nasi* sitting in the middest aboue the rest, the others sitting round about beneath, in such manner that the *Father of the judgement Hall* sate next to the *Nasi* on the right hand. The *lesser consistory* was subdividid into two sorts, one consisted of *twenty three Aldermen*, and two such *Consistories* there were in *Ierusalem*, the one at the *doore of the Courte before the Temple*, the other at the *doore of the moun-*

taine

<sup>a</sup> Franc. Junius  
Analytic. expos.  
*Num. 11.*

\* Solom. Iarchi.

*Num. 11. 26.*  
i Moses Kortens.  
fol. 186. col. 2.

taine of the Temple: yea, in euery City thorowout Israel, where there were sixscore householders, such a Consistory was erected: the other sort of lesser Courts consisted onely of a Triumuirat, three Aldermen: and this was erected in the lesser Cities, which had not the number of sixscore householders.

The <sup>2</sup> second difference betwenee the greater <sup>& Moses Kastens.</sup> Consistorie and the lesser, was in respect of the place. *ibid.* The seuenty sate onely at Jerusalem within the Court of the Temple, in a certaine house called לִשְׁבָת הַגָּזִין Lischath hagazin, The paued chamber, because of the curious cut stones wherewith it was paued: by the Greekes it was called ανδισπελον, the pavement. Pilate sate downe in the iudgement seat, in a place called the Pauement, *Ioh. 19. 13.* The other Consistories sate all in the gates of the Citie. Now because the gates of the Citie are the strength thereof, and in their gates their Judges sate; hence is that, *Mat. 16. 18.* The gates of hell shall not ouercome it, that is, neither the strength, nor policie of Satan.

Lastly, they differed in respect of their power and authority: the Consistorie of seuenty received <sup>1</sup> appeals from the other inferiour Courts, from *Deut. 17. 8.* that there was no appeale: againe, the Consistorie of three sate not on life and death, but onely on pet-ty matters, as whipping, pecuniary controuersies, and such like; the other of twenty three sate on life and death, but with a restrained power, they had not authority to iudge an whole tribe, the high Priest, false Prophets, and other such weighty matters:

## LIB. 5. Their ciuill Consistories.

<sup>m</sup> Cuneus de rep.  
Hebr. pag. 109.

this belonged onely to the seuenty in Ierusalem :  
<sup>m</sup> Hence is that, O Ierusalem, Ierusalem, which kil-  
 lest the Prophets, Luk. 13.34. The meanes how they  
 tryed a false Prophet was thus, they obserued the  
 iudgements which he threatned, and the good which  
 he prophesied to a place, if the iudgements tooke  
 not effect, this did not argue him a false Prophet,  
 because God was mercifull, as in the case of Ezeki-  
 ah, and the people might repent, as the Niniuites  
 did: but if he prophesied good, and that came not  
 to passe, they judged him a false Prophet. The ground  
 of this triall they make the words of Ieremiah, The  
 Prophet which prophesieth of peace, when the word of  
 the Lord shall come to passe, then shall the Prophet bee  
 knowne, that the Lord hath truly sent him, Ier. 28.9.

<sup>n</sup> P. Galatin. lib. 4.  
cap. 5.

<sup>o</sup> Ioseph. Antiq.  
lib. 14. cap. 17.

The College or company of these seuenty, exer-  
 cised iudgement, not onely vnder the Kings and  
 Judges, <sup>n</sup> but their authority continued in times of  
 vacancies, when there was neither Judge nor King  
 to rule Israel, and it continued vntill <sup>o</sup> Herod put  
 them downe, and destroyed them, to secure him-  
 selfe of the Kingdome.

Here some may obiect, that there were no such  
 Courts, or their liberty much infringed in Samuels  
 time: For he went from yeare to yeare in circuit to  
 Bethel, and Gilgal, and Mizpeh, and iudged Israel in  
 all those places, 1 Sam. 7.16. To which I take it, wee  
 may say, that as the Emperours of Rome had power  
 to ride Circuits, and keepe Assises, which was  
 done without any infringement of the liberties of  
 their Senate: So the Kings and Judges in Israel had  
 the like power, and yet the authority of their  
 Courts

Courts stood firme. This kinde of iudging by kee-  
ping of Assises, the Romans termed *βαλων κριται*, the  
the other *βαλων συγκριτον*.

CHAP. V.

Properties required in Judges, and the manner  
of their election.

**T**He Law of God required these properties in  
Judges; 1. *Wisdom*. 2. *Vnderstanding*. 3. *In-*  
*tegrity*. 4. *Courage*, Deut. 1. 13. Others  
are reckoned, Exod. 18. 21. namely, 5. *The feare*  
*of God*. 6. *Loue of truth*. 7. *Hating of couetousnesse*:  
to these may be added the eighth, namely, *hauing*  
*no respect of persons*, Deut. 1. 17. These two last  
especially, the Heathens required in their Judges:  
whence the <sup>2</sup> Thebans painted *Justice without hands*, <sup>2</sup> Plutarch. de I side.  
and without eyes, to intumate that Judges should re-  
ceive no gifts, nor be swayed with sight of persons.

The <sup>b</sup> Jewes added many more. 1. That they <sup>b</sup> Moses Kotsens. in  
should be free from all blemish of body. 2. That they Sanhedrin.  
should be skilled in the seuenty languages, to the intent  
that they might not need an interpreter in the hearing  
of Causes. 3. That they should not be farre strooken in  
yeares; which likewise was required by the Romans in  
their Judges, as appeareth by that common adage, *Sexa-*  
*genarius de ponte*. 4. That they should be no Eunuches,  
because such commonly were cruell. 5. That they  
should be Fathers of children, which they thought was a  
special motiu to mercy. 6. That they should be skilful in

## LIB. 5. The manner of electing Judges.

*Magicke, without the knowledge of which, they were not able to judge of Magicians.*

That there might be a sufficient supply of able men to succeed in the roome of the *Judges* dying, there sate <sup>c</sup> three benches of others beneath, whom they called <sup>d</sup> *Talmudi Chacamim, Schollers of the wise men*: out of these they made their election, and two of these alwayes accompanied the condemned person to the place of execution.

Their inauguration of *Judges* was twofold. At first, by imposition of hands vpon the head of the party, after the example of *Moses laying hands on Joshua*: this imposition of hands was not held lawfull, <sup>e</sup> except it were in the presence of five or three *Judges* at the least. Afterwards it was by saying a certaine verse. <sup>f</sup> *Lœ thou art associated, and power is giuen thee to iudge of penalties.* Hence is that saying of *Galatinus* out of the *Talmud*, *Institutio Iudicium, aut manufiebat, aut nomine tantum.*

Obserue here, that *Samuc*, which I render *associated*, doth not alwayes signify a man licensed to the discharge of some publique office by the imposition of hands; for here it is applyed to those, who were not admitted by imposition of hands. No, the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, *Iewes* and *Christians*, translated the *imposition of hands*, is because this solemne kinde of licensing termed *Semica* or *Semicuth*, was in old time vsed onely towards two sorts of men in their admission, towards *Rabbies* and towards *Judges*; which kinde of permission, because it was not performed towards either of them with-

<sup>c</sup> Moses Kolsens.

*ibid.*

<sup>d</sup> תַּלְמִידִים  
חָכָםִים  
*Diss. iu. sapientum.*

<sup>e</sup> Petr. Galatin.

*lib 4. cap. 5.*

<sup>f</sup> הָרִיךְ אֶת

סְמִיכָה

וַיֹּשֶׁלֶךְ

רְשֵׁוֹת

לְדוֹןָן

אֲפִילָן

דָּרְבָּנִי

קְנֻסָּה

*Maimon. in San.*

*bedrin. cap. 4.*

without this ceremonie of *imposing hands*; hence these two words haue beeene translated the *imposition of hands*, whereas properly they signifie nothing else, but an *association*, an *approximation*, or *conioyning* of one into the same corporation or company, of which he that doth associate and give admission, is a member.

## CHAP. VI.

## Ceremonies common in all capitall judgements.

**I**N their greater punishments which deprived of life, some ceremonies were common to them all.

First, the Judges were to use *deliberation* in all causes, but especially in matters capitall. There were foure causes, saith <sup>a</sup> Ionathan in his *Targum*, <sup>a Targum Ionath. Num.9.8.</sup> that came before Moses (he nameth none in particular, but what they were, wee shall presently learne out of other records) two of these were not weighty: in these he hastened; two more materiall, concerning life and death; in these hee delayed.

<sup>b</sup> Cæterum tam de his, quam de illis dicebat, Non <sup>b</sup> audui. Of both the lighter, and weightier causes, Moses said, I haue not heard, towit, from the Lord: to shew that a deliberation and consultation as it were with God, ought to be in all judgements, before sentence be pronounced, these foure causes <sup>c</sup> Targum Hieron. are named in <sup>c</sup> other Records. The two lightest are,

i. The

רְבָאֵלִיַּה  
רְכָאֵלִיַּה  
אַמְתָּה  
מֹשֶׁה  
לֹא  
שְׁמֻעִית

Isaiah.

Targum Hieron.  
fol. N 1 m. 9.8.

1. The matter of uncleanness, debarring the people from the Passouer, Num. 9.9. Secondly, the case of Zelophedads daughters, Num. 36.10. The two weightier are, 1. The cause of the blasphemer, Leuit. 24.13. Secondly, the case of him that gathered stickes on the Sabbath, Num. 15.35. In all these iudgements there is, *The Lord spake unto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) euen there doth *Moses* in a solemne manner bespeak the people to stand still, *Et ego audiam*, *And I will heare what the Lord will command*. Notwithstanding wilfull delays in justice maketh the *Judge unrighteous*. In that *unrighteous Judge*, from whom the Widow wrested sentence by importunity, we reade not of any other fault in him, but delay, Luk. 18.6.

Secondly, the party accused was placed on some high place, from whence hee might bee scene and heard of all the people : *set Nabothe, In capite populi, on high among the people*, 1 King. 21.9.

Thirdly, the *Judges* and the *witnesses* did (when sentence was pronounced) put their hands vpon the condemned persons head, and said, *Sanguis tuus super caput tuum*; *Thy bloud be vpon thine owne head*: vnto this the people had reference, saying; *His bloud be on vs and our children*, Mat. 27.25.

Fourthly, the place of execution was without the gates, the malefactors were had thitherby two executioners, termed by the *Rabbines*, *חֲבָזִתָּה* in Simeon. *חֲזָנִי הַכְּנֵסֶת*, spectators of the congregation, which is a periphrasis of those, whom Saint Marke calleth *ωκελατοις*, Mark. 6.27. which word, though

*¶ Drus praterit.  
Mat. 27.*

*¶ Moses Kotsens.  
in Simbedrin.  
Jt. Talmud. lib.  
Maccoth, cap. 3. in  
Mischra.*

though it be vsed by the *Greekes* and <sup>the</sup> *Chaldee* & <sup>the</sup> *Paraphraſts*, yet it is a meere *Latine*, deriuēd <sup>vniuersitatis</sup> *Uzzielid.* & *Tai-*  
*speculando*; because in the Court the *Execu-* <sup>gum Hierosolym.</sup>  
*tioners* were only *spectators*, to behold and at- <sup>Gen. 37.36.</sup>  
*tend* what the *Judges* would command them.

*Fifthly*, when the malefactor was led to execution, a <sup>3</sup> publicke cryer went before, saying, <sup>Exodus 21.14.</sup> *such a one is going to be punished with such a death;* <sup>loco superius citato.</sup>  
*because he hath committed such, or such an offence,*  
*at such a time, in such a place, and these N.N. are*  
*witnesses thereof: If any therefore knoweth any*  
*thing which may doe him good, let him come and*  
*make it knowne.* For this purpose one was ap-  
*pointed to stand at the doore of the Confisto-*  
*rie, with an handkerchiefe or linnen cloth in*  
*his hand, that if any person should come for his*  
*defence, he at the doore swinged about his*  
*handkerchiefe; vpon the sight wherof, another*  
*standing in readinesse a pretty distance off with*  
*an horse, hastened and called backe the con-*  
*demned person: yea, if the malefactor had any*  
*further plea for his owne purgation, he might*  
*come back fourte or fiue times, except he speake*  
*vainly, for the discerning whereof, two of*  
*those, whom they termed *Schollers of the wise**  
*men, were sent with him to obserue his speech*  
*on the way.*

*Sixtly*, he was exhorted to *confesse*, that he  
*might haue his portion in the world to come:*  
*Thus Joshua exhorted Achan, Josh. 7.19. My son*  
*giue, I pray thee, glory unto the Lord God of Israel,*  
*and make confession unto him: vnto whom Achan*  
*answered, vers. 20. Indeed I haue sinned against*

## LIB.5. Ceremonies common in capitall, &amp;c.

the Lord God of Israel, and thus haue I done.

Seuenthly, in the time of execution, they gaue the malefactor, <sup>b</sup> Granum thuris in calice-vini. A graine of frankincense in a cup of wine: this they did giue to cause a giddiness in the condemned persons head, that thereby hee might bee lesse sensible of the paine. Saint Marke calleth this cup *ερυθρόν οίνον*, wine mingled with myrrhe, Marke 15.23. This was done after the manner of the Iewes, but the souldiers in mockerie mingled Vineger and Gall, with it, Matth.27.34. As likewise they gaue him a second cup *in dirision*, when they tooke a Sponge, and filled it with Vineger, and put it on a reed, Matth.27.48. Saint Marke in the first cup, mentioneth the custome of the Iewes, which in it selfe had some shew of compassion; for the ground of this custome was taken from that, Prou.31.6. Giue strong drinke unto him that is ready to perish. Saint Matthew mentioneth only their wicked mixture, contrary to the receiued custome, so that one Euangelist must expound the other. This first cup was so vsually giuen before execution, that the word *Calix a Cup*, is sometimes in Scripture put for death it selfe. Father, if it may bee, let this Cup passe from me.

Lastly, <sup>a</sup> the tree whereon a man was hanged, and the stone wherewith he was stoned, and the sword wherewith he was beheaded, and the aapkin wherewith he was strangled, they were all buried; that there might be no euill memorie left behind them.

קוֹרְטָה  
לְבָרֵךְ  
בְּכוֹס שֶׁל  
רוּץ  
*Corat lebona becos  
sobel iaijn. Mii-  
mor in Sanbedrim.  
6.1.11. Moses Kot-  
sens. in Sanbedrim.*

<sup>a</sup> Casaubon. exer-  
cis. pag. 654. ex  
Maimonid.

riall of such a one, to say : This is the tree, this is the sword, this the stone, this the napkin, whereon, or wherewith such a one was executed.

## CHAP. VII.

## Their capitall Punishments.

**T**He Iewes of old had onely <sup>a</sup> foure sorts of death in vse among them. 1. <sup>b</sup> Lapidatio, stoning. 2. <sup>c</sup> Combustio, burning. 3. Decollatio, beheading. 4. <sup>d</sup> Suffocatio, strangling. Of these, stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.

They haue a <sup>e</sup> rule, that wheresoever the Scripture faith of an offender, Morte plectetur, He shall be punisht with death, not expressing the kinde of death, there it ought to be interpreted of strangling. For example, the Law saith of the Adulterer, Leu. 20. 10. Morte plectetur, Let him be punisht with death : because the kinde of death is not here mentioned, they interpret it strangling. The reason of this rule is, because strangling was the easiest death of the four, and where the Law determineth not the punishment, there they say, Ampliandi fauores, The fauourablest exposition is to be given.

The rule is not generally true, for in former times Adultery was punisht with stoning, I will judge thee after the manner of them that are

<sup>a</sup> Paraphras.<sup>b</sup> Chald. Ruth. 1. 17.<sup>c</sup> Mikkotsi. fol. 188.

col. 3.

<sup>d</sup> סְקִילָה

Sekila, Lap'dat�e.

<sup>e</sup> שְׁרִיפָה

Scrippha, combu-

sio.

<sup>f</sup> הַרְגֵה

Hereg. Decollatio.

<sup>g</sup> חֶנְקָה

Chenk, Suffocatio.

<sup>f</sup> כָּל מִיחָה

hamorah

<sup>h</sup> בְּתוּרָה

batoreh

<sup>i</sup> סְתִמְחָנָה

stomach

<sup>j</sup> הַרְאָה

herah

<sup>k</sup> Omnis Mors que

absoluta in lege

usurpatur, fran-

gulatio est. R. Sa-

lone, Exod. 21. 16.

harlots, saith the Lord, Ezek. 16.38. And in the fortieth verse the judgement is named; They shall stone thee with stones: likewise the Scribes and Pharises said vnto Christ, Moses in the Law commanded vs, that such should be stoned, Joh. 8.5.

Before we treat in particular of these foure punishments, it may be questioned, whether the Iewes had any power to iudge of life and death, at that time when they crucified our blessed Sauour? The Iewes said to Pilat, It is not lawfull for us to put any man to death, John. 18. 31. Latter Iewes say, that it is all power of capitall punishments was taken from them forty yeares before the destruction of the second Temple, and of this opinion are many Diuiines.

<sup>¶ Moses Kotsers, in  
Sanhedrim.</sup>

*Answer.* First, the Iewes speech vnto Pilat, that it was not lawfull for them to put any man to death, cannot bee vnderstood, as if they should haue said, we haue no power to put any man to death; for admit, that power in criminals were, in the generall, taken from them, yet in this particular, power was permitted them at that time from Pilat, Take ye him, and iudge him according to your Law, Joh. 18.31. Neither can it be said, that their Law could not condemne him, if he had beene a transgressor thereof; or that they had not out of their Law to obiect against him: for they say, They had a Law, and by their Law he ought to die, Joh. 19.7. It was not then want of power, but the holinesse of that time, made them say, it was unlawfull.

For

For they held it unlawfull vpon their dayes of preparation to sit on life and death, as hath been shewne in the Chapter of translating feasts. And Friday on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly, in the question, whether power of judging capitall crimes were taken from them by the Romans? Wee are to distinguish betweene crimes. Some crimes were transgressions of the Roman Law, as theft, murder, robberies, &c. power of judging in these wastaken from them: other crimes were transgressions onely against the Law of Moses, as blasphemie, and the like; in these, power of judging seemeth to haue remained with them. When Paul was brought by the Iewes before Gallio, Gallio said vnto them, If it were a matter of wrong or wicked lewdnesse, O yee Iewes, reason would, that I shouldeare with you: but if it be a question of words, and names of your Law, looke ye to it,

*Acts 18. 14.*

In handling these foure punishments; first obserue the offenders, whom the Iewes make liable to each punishment; and then the manner of the punishment.

The persons to be stoned were <sup>h</sup> eighteen. <sup>b</sup> Moses Kofensis  
 1. He that lieth with his owne mother. 2. Or with  
 his fathers wife. 3. Or with his daughter in law.  
 4. Or with a betrothed maid. 5. Or with the male.  
 6. Or with the beast. 7. The woman that lieth down  
 to a beast. 8. The blasphemer. 9. He that worship-  
 peth an Idoll. 10. He that offereth of his seed to

## LIB. 5. Their capitall punishments.

*Maloch.* 11. *He that hath a familiar spirit.* 12. *The wizard.* 13. *The priuate intiser to Idolatry.* 14. *The publique withdrawer to idolatry.* 15. *The witch.* 16. *The prophaner of the Sabbath.* 17. *He that curseth his father or his mother.* 18. *The rebellious sonne.* The manner of stoning was thus, The offender was led to a place without the gate, two cubits high, his hands being bound; from hence, one of the witnesses tumbled him by a stroke vpon the loynes; if that killed him not, the witnesses lifted vp a stone, being the weight of two men, which chiefly the other witness cast vpon him; if that killed him not, all Israel threw stones vpon him. *The hands of the witnesses shall be first vpon him to put him to death, and afterwards the hands of vll the people,* Deut. 17. 7.

i. Paul Fagius  
Deut. 17.7.

Hence the opinion of <sup>4</sup> R. Akiba is commonly receiued, that such an Idolater (it holdeth in all others condemned to this death) was reserved vntill one of the common feasts, at which *all the multitude of Israel came to Ierusalem.* The partie thus executed being quite dead, was afterward for greater ignominie, hanged on a tree, till towards the Sunneset, at which time he and tree were both buried.

*¶ Moses Kaisens:*  
*locus superiorius citato.* Malefactors adjudged to burning were <sup>k</sup> ten,  
1. *The Priests daughter which committed whoredome.* 2. *He which lieth with his owne daughter.* 3. *Or with his daughters daughter.* 4. *Or with his sonnes daughter.* 5. *Or with his wifes daughter.* 6. *Or with her sonnes daughter.* 7. *Or with her daughters daughter.* 8. *Or with his mother in law.*

9. *Or*

9. Or with the mother of his mother in law. 10. Or  
with the mother of his father in law.

The manner of burning was twofold. Some they burnt with wood and faggots ; this was termed <sup>1</sup> by them *Combustio corporis*, *The burning of the body*: Others they burnt by powring in scalding hot Lead in at their mouths, which descending into their bowels, killed them, the bulke of their body remaining whole, and this was termed therefore *Combustio animæ*, *The burning of their soule*. This last was most in vse, and alone described by most of their Writers.

Malefactors condemned to beheading, were  
two sorts. 1. The murderer. 2. Those of any <sup>m</sup> Moses Kotsens:  
Cittie, who were drawne to Idolatry. The man- <sup>in Sanhedr.</sup>  
ner thereof is at this day in vse.

Malefactors strangled were <sup>n</sup> six. 1. He that smiteth his father or his mother. 2. He that stealeth a soule of Israel. 3. An Elder which contradicteth the Consistory. 4. A false Prophet, and he that prophesieth in the name of an Idoll. 5. He that lieth with another mans wife. 6. He that abuseth the body of the Priests daughter.

The manner of strangling was thus. The malefactor was put in dung vp to the loines, a towel being cast about his necke, which two executioners, one on each side, plucked to and fro vitill he was dead.

## C H A P. VIII.

## Punishments not capitall.

**T**He lesser punishments, not capitall, in use among the Hebrewes, are chiefly four. 1. Imprisonment. 2. Restitution. 3. Talio. 4. Scourging.

*Imprisonment.* Under this are comprehended the prison, stocks, pillory, chaines, fitters, and the like: all which sorts of punishment, seeing they differ very little or nothing at all, from those which are now in common use with vs, they need no explication.

The Keepers of the prison, if they let any committed vnto them escape, were liable to the same punishment, which should haue beeene inflicted on the party escaped. This is gatherable from that, 1 King. 20. 39. *Keep this man; if by any meanes hee be missing, then shall thy life be for his life.*

Concerning that *Libera Custodia*, which Drusius proueth to haue beeene in use among the Romans, I much doubt whether any such custome were in use among the Hebrewes. That some kinde of prisoners at Rome did goe abroad with a lesser kinde of fitters in the day time to their worke, and so returne at night to their prison, hath elsewhere beeene obserued.

by

<sup>2</sup> Drus. praser.  
<sup>3</sup> Tim. 1.13.

by mee. And<sup>b</sup> eadem catena & custodiam &<sup>b</sup> Scucc. epist. 5.  
 militem copulabat: The same chaine tyed bothe the Non in lib. de trans.  
 prisoner and the keeper. Obserue the vnusuall quemadmodum ci.  
 significations of these two words; *Custodia*, a tatur à Drusio.  
 prisoner, and *Miles*, a keeper. So that *Drusius*  
 deliuered *Seneca* his meaning, but not his  
 words, when hee repeats them thus: *Eadem*  
*catena iam reum quam militem tenet.* Obserue  
 further, that the prisoner was tyed by his *right*  
*arme*, and the keeper by the *left*, because the  
*right arme* is the stronger, and therefore iustly  
 remaineth free rather to the keeper, than to the  
 prisoner. Hence is that, <sup>c</sup> *Tu forte leuiorem in* Senec. de trans.  
*sinistra patas catenam;* Because the keeper tyed quil. cap. 10.  
 himselfe vnto the same chaine, not in way of  
 punishment, but voluntarily for the saftier kee-  
 ping of the prisoner.

*Restitution.* This was commanded when  
 goods were *vniustly gotten*, or *wrongfully detai-*  
*ned*, *Exod. 22.* It was <sup>d</sup> threefold:

Restitution is threefold;	Secundum idem, in identitie, when the verie same thing is re- stored which is wrongfully gotten.
	Secundum aequale, when there is so much for so much in quantitie restored, the goods vniustly gotten being sold, or lost.
	Secundum possibile, when restitu- tion is made according to that which a man hath, not being able to satisfie the whole.

## LIB. 5. Punishments not capitall.

*Restitution in identitie*, was and is principally required. Whence it is, that if the theft, whether Oxe or sheepe, were found aliue vpon a man, he restored but *double*, *Exod. 22. 4.* but if they were killed or sold, then *five Oxen* were restored for an Oxe, and *four sheepe* for a sheepe, *Exod. 22. 1.* The *Iewes* were so precise in this kinde, that if they had built an house with a beame or peece of timber vnjustly gotten, they would pull downe the house, and restore the <sup>c</sup> *same beame or peece to the owner.* From this the Prophet *Habbakuk* doth not much dissent: *The stone shall cry out of the wall, and the beame out of the timber shall answer it Habbak. 2. 11.*

<sup>a</sup> *David Kimchi.*

<sup>b</sup> *Augustin. Epist. 54.*

Among the *Iewes* hee ought to bee sold that was not of sufficient worth to make restitution, <sup>c</sup> *Exod. 22. 3.* <sup>d</sup> And *Augustine* saith of Christians, that he which doth not make restitution according to his abilitie, neuer repented. And, *Non remittetur peccatum, nisi restituatur ablatum.*

*Talio.* This was a punishment in the same kinde, *an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, Deut. 19. 21.*

<sup>e</sup> *Talio identitatis*, or *Pythagorica*, which was according to the letter of the Law, when the offender was punisht with the *losse of an eye* for putting out anothers eye, &c.

<sup>f</sup> *Talio similitudinis*, or *analogica*, which was when the *price of an eye*; or some proportionable mulct is payed for an eye, put out, or any other member spoyled.

The

*Talio is twofold*

The <sup>g</sup> Hebrewes Understand *Talio similitudinis*, that the price of a maime should be payed: <sup>g Oculum pro oculo, id est, pretium oculi.</sup> not *Talio identitatis*, not that the offender <sup>li. Targum Ionath. Deu. 19. 21. 14. R. Solomon ibid.</sup> should be punisht with the like maime. Because to punish like for like *in identitie*, is in some cases impossible, as if a blinde man put out anothers eye, or one toothlesse strike out anothers tooth.

In case of bodily maimes therefore, the <sup>h</sup> Hebrew Doctors say that the party offending was bound to a *fivefold satisfaction*, first, for <sup>h Vid. Munster. Exod. 21.</sup> the hurt in the losse of the member. Secondly, for the damage in losse of his labour. Thirdly, for his paine or grieve arising from the wound. Fourthly, for the charge in curing it. Fifthly, for the blemish or deformity thereby occasioned. *Munster* rendreth those five thus; *Damnum. lesio, dolor, medicina, confusio.* The <sup>i</sup> Romans <sup>i A. Gellius lib. 11. cap. 1.</sup> likewise had a *Talio* in their law, but they also gaue liberty to the offender, to make choice whether he would by way of *commutation* pay a proportionable mulct, or in *identity* suffer the like maime in his body.

*Scourging.* This was twofold; either *Virgis*, with rods? or *flagellis*, with scourges. This latter was more grievous than the former, as appeareth by that *Ironicall speech?* <sup>k</sup> *porcia lex* <sup>k</sup> *cic. pro Rabirio.* *Virgas ab omnium cinium corpore amouit, hic misericors flagella retulit.* Both were in vse among the *Romans*, but onely the latter among the *Hebrewes*. This beating or scourging was commanded, *Deut. 25. 2, 3.* where the number of

## LIB. 5. Punishments not capitall.

stripes was limited, which the Judge might not exceed. *Fortie stripes* shall he cause him to haue, and *not past*. The Jewes in many things laboured to seeme holy aboue the law. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatum*, that is, they began their *Sabbath* about an houre sooner, and ended about an houre later than the law required: where the Lord forbade them to eat or drinke things sacrificed to *Idols*, they <sup>1</sup> prohibited all drinking with *Heathens*,

<sup>1</sup> This bites in 157 because it is doubtfull whether it were offered to *Idols* or no. The Lord commanded them in the time of the *passeouer* to put away leauen out of their houses, they would not take the <sup>m</sup> name into their mouthes all the time of that feast.

R בר The Lord commanded them to abstaine from eating *Swines flesh*, they would not so much as name it, but in their common talke <sup>n</sup> would call a *Sow*, רבר אחר *Dabar acher*; Another thing. In like manner, the Lord commanded chiefe malefactors which deserued beating, to bee punisht with *fortie stripes*; they in their greatest corrections, would giue but *thirtie nine*. Of the Jewes five times received *1 fortie stripes sauе one*, 2 Cor. 11. 24. For this purpose the scourge consisted of *three thongs*, so that at each blow hee received *three stripes*, and in their greatest correction were giuen *thirteene blowes*, that is, *fortie stripes sauе one*. Whether <sup>o</sup> these thongs were made the one of a buls hide, the other two of an asse hide,

<sup>n</sup> Elias Thisbit.  
ibid.

<sup>o</sup> Talmud. lib.  
maccoth, cap. 3.  
in Misibna.

hide, or <sup>P</sup> all three of a calues hide, the matter is not materiall, both opinions haue their Authors.

The manner of correcting such was thus. The malefactor had both his hands tyed vnto a post, one cubit and halfe high, so that his body bowed vpon it. The Judge shall cause him to bow downe, Deut. 25. 2. This post or stake on which the malefactor leaned in time of whipping, was termed גָּמָס Gnammus, Columna, a pillar. His cloathes were plucked off from him downward vnto the thighes, and <sup>P</sup> this was done either by renting, or tearing of them. The Gouernours rent Paul and Silas their cloathes, and commanded them to bee beaten with rods,

*Acts 16. 22.*

That the Beadle should inflict a number of stripes proportionable vnto the transgression, this correction was performed in the sight of the Judge. The Judge shall cause him to bee beaten before his face, Deut. 25. 2. <sup>P</sup> The chiefe Judge of the three, during the time of the correction, did either reade or recite, Deut. 28. 58, 59. If thou wilt not keepe, and doe all the words of this law, &c. Then the Lord will make thy plagues wonderfull, &c. The second Judge hee numbred the stripes; and the third he bade the Beadle smite. The chiefe Judge concluded all, saying, Yet hee being mercifull, forgave their ini-  
quity; &c. Psal. 78. 38.

Sometimes in notorious offences to augment the paines, they tyed certaine huckle-

Kk 3 bones

## LIB. 5. Punishments borrowed, &amp;c,

bones or plummets of Lead, or sharpe thornes  
to the end of the thongs, and such scourges  
the <sup>c</sup> Greeks termed *ἀσταγαλωτὰς μάστιγας, Flagra*  
<sup>a Eustathius. Item</sup>  
<sup>b Athenaeus lib. 4.</sup>  
<sup>c Thalesan. snt.</sup>  
<sup>d iur. in uers. lib. 31.</sup> *taxillata.* <sup>e</sup> In the Scripture thy are termed  
*Scorpions;* My Father hath chastized you with  
rods, but I will correct you with *Scorpions,*  
*I King. 12. 12.*

## CHAP. IX.

## Punishments borrowed from other Nations.

THE punishments borrowed from other Nations are principally six: 1. *Crux*, the death on the Crosse. 2. *Serrā dissectio*, The cutting one asunder with a saw. 3. *Damnatio ad bestias*, The committing one to fight for his life with wilde beasts. 4. *πενήντης*, the wheele. 5. *καταπονητὸς*, drowning one in the sea. 6. *πυρηνῆς*, beating one to death with cudgels. The first and the third, were meerly Roman punishments; the second was likewise vsed by the Romans, but whether originally taken from them is doubtfull; the fourth and the last were meerly Greeke punishments; the fifth was for the substance in vse among Hebrewes, Greeks, and Romans, but in the manner of drowning them, they differed. It will bee needfull to speake somewhat of all these.

1. *Crux.*

1. *Crux*. This word is sometimes applied to any tree or stake on which a man is tortured to death, but most properly it is applied to a frame of wood consisting of two pieces of timber compacted cross-wise. The first is termed *Crux simplex*, the last, *Crux compacta*. This latter is threefold. 1. *Decussata*. 2. *Commissa*. 3. *Immissa*.

*Crux decussata*. This was made of two equal pieces of timber obliquely crossing one the other in the middle, after the manner of a Roman X. and thence it is called *decussata*. <sup>a</sup> De. Hieron in Iacob. cap. 31.

*cruſſare eſt per medium ſecare, Velut iſi due regulæ concurrant ad ſpeciem literæ X. quæ figura eſt crucis.* This kinde of crosse is by the common people termed *Crux Andreana*, Saint Andrews crosse, because on ſuch a one hee is reported to haue beeene crucified.

*Crux commissa*. This was when a peece of timber erected, was ioyned in the middle to a trauerſe or ouerthwart top, ſomewhat shorter than the peece erect, in manner of a Romane T. This is called *Crux Antoniana*, Saint Anthony his Crosse, because he is often painted with ſuch a Crosse.

*Crux immissa*. This was when a ſhort trauerſe ſomewhat obliquely crossed the ſtakē erect, not quite in the middle, as *Crux decuſſata*; nor quite on the top, as *Crux commissa*, but neere the top in this manner <sup>b</sup>. This is thought to haue beeene *Crux Christi*, the Crosse on which our Sauiour Christ ſuffered.

The ceremonies vſed by the Romans towards thoſe

## LIB. 5. Punishments borrowed, &amp;c.

those whom they crucified were these: First, they <sup>c</sup> scourged them, and sometimes tied them to a pillar in time of scourging. Artemidorus is cleere in this, *περὶ τοῦ θεατῆς κόντησις*, πόνος ἐλαύνει πάντας. That is, being tyed to the pillar hee received many stripes. <sup>d</sup> Plautus is thought to haue alluded to the same:

*Abducite hunc*

*Intrò, atque adstringite ad columnam fortiter.*

The ancient Fathers <sup>e</sup> report that our Sauour was whipt thus *ad columnam*, but the Scripture is silent, both touching the place and manner of his whipping, onely that he was whipt is testified. He scourged Iesus, and deliuered him to be crucified, Mat. 27. 26.

Secondly, they caused them to beare their owne Crosse. <sup>f</sup> *Maleficicùm ad supplicium eductur, quisque suam effert crucem.* Thus Christ bore his owne Crosse, Joh. 19. 17. To this there is allusion, *Hee that taketh not his Crosse, and followeth after me, is not worthy of me*, Mat. 10. 38.

Thirdly, that the equitie of the proceeding might clearely appeare, the <sup>g</sup> cause of the punishment was written in a Table, and so carried before the condemned person, or else it was proclaimed by a publique Cryer. This cause was termed by the Romans commonly *Titulus*, by <sup>h</sup> some it is called *Elogium*. Thus Pilat wrote in Hebrew, Greeke, and Latine, *Iesus of Nazaret the King of the Iewes*.

Fourthly, they <sup>i</sup> pluckt off their cloathes from such as were to be crucified. Thus Christ suffered naked.

Serrâ

<sup>c</sup> Iosiph excid.  
lib 5. cap. 32.  
Philo contra Flac-  
cum It. Liu. lib. 1.

<sup>d</sup> Plaut. Bacch.

<sup>e</sup> Prudentius:  
Hieronym. Beda.  
vid. Lips. de cruce,  
lib. 2. cap. 4.

<sup>f</sup> Plutarcb. de sera  
num. vindict.

<sup>g</sup> Euseb. Eccles.  
b. 8. lib. 5. cap. 1.  
It. Sueton. Domit.  
cap. 10.

<sup>h</sup> Tertullian Apo-  
log. cap. 2. Sueton. in  
Calig.

<sup>i</sup> Artemidor. lib 2.  
58.

*Serrâ dissectio, A sawing one insunder;* They sawed them from the head downward. The <sup>k</sup> Romans they vied this kinde of punishment, so likewise did the Hebrewes. Thus *Manasses* is thought to haue punished the Prophet *Isaiah*, and the Apostle to haue alledged vnto it. *They were sawne asunder, Heb. 11. 37.*

<sup>k</sup> *Sueton in Calig. cap. 27.*

*Damnatio ad bestias.* Those who were condemned to wilde beasts, are properly termed *Bestiarii*. Whether Saint *Paul* did according to the letter, fight with beasts at *Ephesus*, *1 Cor. 15. 32.* is much controuersed. <sup>1</sup> Some vnderstand by beasts, *Demetrius*, and others that opposed him at *Ephesus*, <sup>m</sup> others more probably vnderstand the words literally; and this kinde of punishment was commonly exercised against Christians in the *Primitiue Church*, in so much, that *Heathens* imputing the cause of all publike calamities vnto the Christians, would call out; <sup>n</sup> *Christianos ad Leones*, Let the Christians be <sup>n</sup> *Tertullian Apolog. cap. 40.* haled to Lions: Yea the literall interpretation of the words, is a stronger argument that Saint *Paul* beleueed the Resurrection (which is the scope of the text) than to vnderstand the words of a metaphoricall fight, against the enemies of his doctrine.

<sup>1</sup> *Theophylact.*  
*Anselm.*

<sup>m</sup> *Chrysostome.*  
*Ambrose alii.*

*Τροχός, The wheele:* A wise King bringeth the wheele ouer the wicked, *Prou. 20. 26.* I take the words to imply no more but this, That as the wheele turneth round, so by the wisdome of a King the mischiefe intended by wicked men, is brought vpon their owne head. That hereby should be understood, the grinding of wicked men vnder a cart-wheele, as the husbandman brake some sort of graine vnder a wheele, is the meere conceit of Expositors on this place, for no Records make mention of any such

punishment in use among the Jewes. Among the  
Greekes there was a punishment went vader this  
name: It was called Τρέχειν, A wheele, not because  
a wheele was brought over the wicked, but because  
they bound fast the offender to the spokes of a wheele,  
and there scourged him to inforce a confession.

*Kalazernouos, Drowning one in the sea.* This was in use among many nations, but the manner differed. The <sup>r</sup> Romans they sowed vp a particide into a leather budget, sowing yp together with him into the same budget, *A Serpent, a Cocke, and an Ape,* and so cast them all into the sea. The <sup>q</sup> Grecians when they judged any to this kinde of punishment, they wrapt him vp in Lead. The Hebrewes tied a militone about his necke. Thus in respect of the manner, <sup>r</sup> those are to be vnderstood, who say this kinde of punishment was peculiar to the Iewes.

*Torturatio[n]is.* It is rendred by the generall name of torturing, *Heb. 11.35.* *2 Mac. 6.19.* But the word signifieth a speciall kinde of torturing, by beating one with cudgels vnto death. It hath its denomination from *timpator*, which signifieth a drumme <sup>¶</sup> *Mazian in lit. de* usually, and hence <sup>¶</sup> some haue paralleld this torture with that among the *Romans* termed *Fau-  
tura* *equuleo*, *vid. Druſ. præterit. lib. 8.*

<sup>t</sup> *Mazius in his de* visually, and hence some have paralleld this tor-  
equuleo, vid. *Druz.* ture with that among the Romans termed *Eauuleus*,  
*proceris lib. 8.* as if ab. s. i.

*S. b. l. a. s. A. i.  
s. l. o. p. h. a. n. s. n. u. n. a. r. a  
s. e. r. b. i. t. e. f. f. d. a  
o. i. s. n. o. p. l. o. r. t. a. c. r  
n. o. i. s. d. r. a. g. n. e. i. n. s  
s. i. p. u. w. r. p. r. d. h. o. i. n  
P. l. k. l. o. p. a. g. 5. 0.*

ched out in manner of a drumme head : but it  
signifieth also a drum-sticke, and thence commeth  
the punishment to be termed *Tymp. nismus*, that  
is, a bringing or beating one to death with cudgels, as  
if it were with drum-stickes. This is evident by  
Eleazar ; He came willingly *in r. i. p. t. u. n. a. r. o.*, to this  
kinde of torment, 2 Macab. 6. 19. and in the thir-  
tieth verse, where hee gaue vp the ghost, there is  
mention

mention of his strokes, not of his racking or stretching.

Iunius reckoneth <sup>a</sup> another kinde of punishment, <sup>a Iunius Iter. 29. 26.</sup> termed by the Hebrewes תְּנִינָה, Tsinok, which hee would haue to be a compound word : doubtlesse his meaning is that it should be compounded of נֵזֶק Tsif, Nauis, a ship or boat ; and נַעֲקָה Tanak, Sugere, To sucke, for he saith that thereby is meant a certaine punishment termed Nauicula sugentis, which <sup>x</sup> plutearch describeth in this manner ; That the offender should be enclosed betweene two boats as in a prison, or as his phrase is (quasi in vagina) as in a sheath, and to preserue life in him, milke and hony tempered together, was forcibly put into his mouth whether he woulde or no. And hence, from this sucking in of milk and hony, this punishment hath beeene termed Nauicula sugentis. But the Hebrewes say that Tsinok was nothing else but manacles, or cords, wherewith prisoners hands were tied. I leaue it indifferent to the Reader, to follow which interpretation he please.

<sup>x</sup> Plutarch. in Ar-  
taxerxe.

בְּלִי,  
מְסָגֵךְ  
לְוִירִים

Instrumentum con-  
stringens manus.  
D. Kimch. Iter. 29.  
26.

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# THE SIXTH BOOKE.

OR

## Miscellaneous Rites.

### CHAP. I.

#### Of Circumcision.



Heir Sacraments were two. 1. The *Passeouer*, of which there hath beene a set chapter. Secondly, *Circumcision*, of which now.

*Circumcision*, was a cutting off of the foreskinne, as a signe and seale of Gods Couenant, made with the people of the *Iewes*. It is called a signe by God in its first institution, *Genes. 17:* and a seale by the *Apostle*, *Rom. 4.11.* Yea, it is called a signe and a seale, by a Doctor of the *Iewes*, more ancient than their *Talmud*. *Zobar Gen. 17.*

It was vsed (though not as a *Sasrament*) by many

<sup>a</sup> Alex. ab Alex.  
lib. 2. cap. 25. Herodot. lib. 2. Diedor.  
Sicul. lib. 2. cap. 11.  
lib. 4. cap. 3.

other nations : <sup>b</sup> by the inhabitants of Colchis, the Ethiopians, the Troglodite, and the Egyptians.

In a figurative sense alluding vnto this sacramental rite, we teade of three other sorts of Circumcision in the Scripture, so that in all there are four mentioned, 1. This of the flesh. 2. Another of the heart. 3. A third of the lips. 4. And a fourth of the eares. We are to consider it in its proper acception, and here to obserue; First, the time when it was administered. Secondly, the manner how. Thirdly, the penalty in case it was omitted.

The time was the eighth day, yea the eighth day was so precisely obserued, that if it fell on the Sabbath, yet they circumcised the childe ; whence arose that saying among them, Circumcisio pellit Sabbathum, Circumcision driueth away the Sabbath; or, the Sabbath giueth place to Circumcision. And with this accordeth that of our Saviour, Rec on the Sabbath day circumcise a man, Ioh. 7.22. The Jewes superstitiously conceiting that each creatures perfection depended vpon the sanctification of one Sabbath day at least, say that God did therefore inioyne the eighth day, that one Sabbath might first passe ouer each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why God would not suffer them to anticipate the eighth day, were, first to shew, that God in the matter of salvation, neither was, nor is sum-  
ply tied to Sacraments, for then there had beene no lesse cruelty in forbidding Circumcision vntill the eighth day, than there was loue in permitting it vpon the eighth. Secondly, because in this time of the Mosaicall pedagogie, there was a kinde of legall un-  
cleanesse,

cleanness, in which the creatures were thought to be, as remaining in their bloud, for the first seuen dayes after their birth, *Leuit. 22. 27. It. 12. 2, 3.* Notwithstanding God thought it not conuenient to deferre it longer than eight dayes, for the comfort of the parents, which they received by a mature and seasonable initiation of their children.

The manner how circumcision was administered, I finde thus recordid; Some of those that were present held a vessel full of dust, into which they did cast the foreskinne being cut off. *Againe, they prepared in the roome, a certaine void chaire for Elias;* which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture, they would say, *¶ Veniet Elias, & omnia enodabit; Wee know that Elias will come, and he will tell vs all things:* but chiefly it was done because they thought Elias to be present there in spirit, whose bodily comming they did, and doe dayly expect. These ceremonies are mere-ly Ierish, practised by the latter Ieromes, but utterly unknowne in our Saviour Christ his time, and as it appeareth by the Samaritane woman her speech, that proverbiaall saying applied now vnto Elias, was of old applied to Christ, *Ioh. 4. 25.* Thirdly, hee which supplied the place of the witnessesse, or as wee phrase it, of the Godfater, held the childe in his armes whiles it was circumcised: this Godfather they called *Baile Berith,* and *Sandak,* that is, the Master of the Covenant. *Vriah the Priest,* and *Zachariah the sonne of Ieberechiah,* are thought to haue beene Godfathers at the circumcision of *Maher-shalal-hab-baz,* *Ez. 8. 2.* and from them the custome.

*Paul. Fag. Deut.*

*a Christ; b cast.*

*c Mercerius in ab-  
breuiaturis,*

זִקָּה

בְּרֵחַגְּזָן  
לְעֶרֶת  
לְכִי  
שְׁמֹוְתִּיק  
בֶּן חֶבְרוֹ  
לְפָנִילָה  
סָנָךְ  
גְּהַלְוָעִים  
קְוִירָה לְהָ  
בְּעֵלָה  
כּוֹרֵת  
Elias Thuban  
סְנָךְ  
g Jun. & Tr. mel.  
Ez. 8. 2.

h Plutarch. prob.  
 102. Macrob. Sat. lib. 1. cap. 16.  
 i Cael. Rhodig. lib. 22 cap. 12.  
 k Arist. hist. anim. lib. 7. cap. 12.  
 l Tertull. de Idol. cap. 16.  
 m Scholia in Ari-  
sophia Lusitrat. p. 886. II. Suidas in  
αιμονιδηπόμα.  
 n Simeon de con-  
iu. lib. 1. cap. 16.  
 בָּרוּךְ אַתָּה  
 יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ  
 הָעוֹלָם אֲשֶׁר  
 קָדְשָׂנוּ  
 בְּמִצְרָיָם  
 רָצָונָנוּ  
 לְהַבְנִיסָנוּ  
 בְּכֻרִיתָנוּ  
 שֵׁלָה אֶבֶרֶחֶם  
 מֵאֱבִינָנוּ  
 Moses Kots. in tractat. Circumcis. fol. 115.  
 פָּשָׂת  
 שָׁהָכְנָסָתָה  
 לְבִרְיתֵנוּ  
 הַבְּנִיסָנוּ  
 כְּתִירָה  
 רְלֹחוֹפָה  
 גַּלְמָעָשִׂים  
 טְרַבּוּת

Moses Kots. ibid.

stome of hauing Godfathers in Baptisme, to haue taken its originall. Fourthly, The parents named the childe, and in Zacharies time, it seemeth that in the naming of the infant, they had respect to some name of his ancestors. They said vnto her, there is none of thy kindred that is named with this name, Luke 1.61. Other nations, had their set dayes also after the birth, for the naming of their children. <sup>l</sup> The Romans gaue names to their male children on the ninth day, to the female on the eighth. The <sup>i</sup> Athenians gaue names on the tenth. <sup>k</sup> Others on the seventh. These <sup>l</sup> dayes Tertullian calleth Nominalia. The Grecians besides the tenth day on which they named the childe, they obserued also the fifth, <sup>m</sup> on which day the midwiues tooke the childe, and ranne about a fire made for the purpose, vsing that ceremonie as a purification of themselues and the childe ; on this day the neighbours also sent in gifts, or small tokens, Murnera Natalitia ; <sup>n</sup> from which custome, that among Christians of the Godfathers sending gifts to the baptised Infant, is thought to haue flowne. But to retурne againe to the rites of the Iewes. After the childe had beeene circumcised, the fathier said ; <sup>o</sup> Blessed be our Lord God, who hath sanctified vs with his precepts, and hath commanded vs, that wee shoule cause this childe to enter into the Couenant of Abraham. After this, the whole Church or company present replied in this manner ; <sup>p</sup> As thou hast made him to enter into the Couenant, so make him also to enter into the Law, into Matrimonie, and into good workes.

The Penalty for the omission of Circumcision runneth

runneth in this forme; *That soule shall be cut off from his people*, Gen. 17. 14. I vnderstand the penalty to be pronounced against such an omission, which proceeded either from *contempt*, or *wilfull neglect*. In this case, the question is, what is meant by this phrase? *His soule shall be cut off from the people*: secondly, who ought thus to be punisht? Whether the childe, or the parents, and such who supply the place of parents? For the first, besides Gods secret action in punishing such delinquents, mee thinks there is a rule of direction for the Church, how to proceed against such in her discipline: if any vnderstand here, by cutting off such a mans soule from his people, the sentence of *Excommunication*, or casting him out of the *Synagogue*, I shall not oppose it; though I rather incline to those, who vnderstand hereby a bodily death inflicted vpon such an offender, in which sense the phrase is taken, Exod. 31. 14. *whosoever doth any worke in the Sabbath, that soule shall be cut off from among his people*. And it is very remarkable, that when Moses his childe was uncircumcised, the Lord sought to kill Moses: which, as it intimateth the punishment for this fault to be a bodily death: so it cleerely euinceth, that not the childe till hee commeth to yeares of discretion, but the parents were liable to the punishment. The opinion of the Rabbines concerning this latter point, is thus deliuered: <sup>¶</sup> *If the Father circumcise him not, then the Judges are commanded to circumcise him, and if it be unknowne to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himselfe, and euery day that passeth ouer him, after he is waxen great, and hee circumciseth not him-*

<sup>¶</sup> Moses Kos. tra-  
stat. circumcis. fol.  
114. col. 4.

Lia.6. - Their firstfruits, and firstlings, &c.  
selfe, loe hee breaketh the Commandement.

Here it may be demanded, how it is possible for a man, after once he hath beene marked with the signe of Circumcision, to blot out that character, and become vncircumcised? for thus some Ieromes for feare of Antiochus, made themselues vncircumcised, *1 Mac.1.16.* Others for shame, after they were gained to the knowledge of Christ, and to the entertainment of the Christian faith, vncircumcised themselves, *1 Cor.7.18.* The answer is, that this was done by drawing vp the foreskinne with a Chirurgeon his instrument; and vnto this, the Apostle in the forequoted place alludeth, *in epistola ad Corinthus 6.19.* Ne attrahat preputium. This wicked inuention is ascribed vnto Esau, as the first author, and practiser thereof.

r Epiphm. lib. de  
mens. & pond. pag.  
415. 11. cefus l. 7.  
cap.25.

## CHAP. II.

Of their first fruits, and their firstlings,  
or first-borne.

רְאַבְלָנָה  
Sacerdos ea come-  
debat. Aben. Esra  
in bunc locum.

**T**He use and end of their first fruits, was that the after fruits might be consecrated in them. To this purpose they were inioyned to offer the first fruits of their trees, which serued for food, *Leuit.19.23,24.* In which this order was obserued; the three first yeares after the tree had beene planted, the fruits were counted vncircumcised, and vncleane: it was unlawfull to eat them, sell them, or make any benefit of them: on the fourth yeare, they were accounted holy, that is, either they were

were giuen to the Priests, Num. 18. 12, 13. or the owners did eat them before the Lord at Jerusalem, as they did their second tithe : and this latter is the common opinion of the Hebrewes. After the fourth yeare, they returned to the vse of the owner : wee may call these ~~firstfruits~~, simply the firstfruits.

Secondly, they were enioyned to pay yearly the first fruits of every yeares increase, and these wee may call ~~firstfruits~~, and of them there were many sorts. First, firstfruits in the sheafe, Leuit. 23. 10. Secondly, firstfruits in two wave loaves, Leuit. 23. 17. These two bounded their haruest, that in the sheafe was offered in the beginning of haruest, vpon the fifteenth of Nisan, the other of the loaves at the end, vpon their Pentecost : and Leuit. 23. they are both called תְּנַפּוֹת Thenuphot, that is, shake offerings. Thirdly, there was a first of the dough, Num. 15. 20. namely, a <sup>c</sup> foure and twentieth part thereof, giuen vnto the Priests : which kinde of offering was observed, euен when they were returned out of Babylon, Nehem. 10. 37. vnto this Saint Paul hath reference, Rom. 11. 16. If the firstfruit be holy, the lumpe is also holy. Fourthly, they were to pay vnto the Priests, the firstfruits of the threshing-floore, Numb. 15. 20. These two last are called תְּרִמּוֹת Therumoth, that is, heave-offerings ; this the heave-offering of the threshing-floore ; the other, the heave-offering of the dough, Num. 15. 20. Under the name of firstfruits, commonly Authors treat of no other, but this last, and wholly omit all the former sorts : before wee proceed to the explaining of the last, note with me the difference of these two words, Thenuphot, and Therumoth ; both signifie shake-

d P. Fag. in pentat.

offerings, heauie-offerings, or wave-offerings, but with this difference; <sup>a</sup> The Therumoth, was by a wauing of elevation, lifting the oblation vpward and downward, to signify that God was Lord both of heauen and earth. The Thenuphoth, was by a wauing of agitation, wauing it to and fro, from the right hand to the left, from the East to the West, from the North to the South: by which kinde of agitation, they acknowledged God to be Lord of the whole world. Now, that we may know what these first fruits of the threshing floore were, the Rabbies; and others following them, distinguish them into two sorts: the first of these, was first fruits of seuen things onely, 1. Wheat. 2. Barley. 3. Grapes. 4. Figges. 5. Pomegranates. 6. Oliues. 7. Dates. For all which, the Promised Land is commended, Deut.3.8. <sup>b</sup> These the Talmudists terme בְּכָרִים Biccurim; and when they treat of first fruits, they treat of them vnder this name, and vnderstand by the name of Biccurim no other. These, they say, are the first fruits, which the people are so often in the Law commanded to bring vp vnto the Sanctuary, at the feast of Pentecost, which was the end, and closure of their haruest, as was signified both by this oblation, and likewise by that of the two wave loaves, Levit. 23.17.

The second, was paid of Corne, Wine, Oyle, and the Fleece, Deut.18.4. Nam.18.12; yea of all things else that the earth brought forth for mans food. Thus their Doctors are to be vnderstood, where they

<sup>c</sup> Moses Egypt. in say, <sup>d</sup> Quicquid eduliorum ex terra incrementum caput, obnoxium est primitiis, Therume, & decimis Therumoth. cap. 2. This they call, תְּרוּמָה Theruma, an heauie-offering,

ring, the Greeke renders it, ἀποειρησθαι, A separation, because this was a consecration, or setting apart of the Lords portion. In allusion vnto this, I take Saint Paul to haue termed himselfe ἀποειρησθαι εἰς εὐαγγέλιον, separated vnto the Gospell, Rom. 1.1. ἀποειράται Αρων, Aaron shall separate the Levites, so the Greeke renders it, but the Originall is, Aaron shall waue the Levites, Numb. 8.11. Againe, ἀποειράσθαι, Separate me Barnabas and Saul, Acts 13.2. Drusius delivereth another reason, as hath beeene said in the Chapter of the Pharises. But to proceed: the Hebrewes called this second payment, not only Theruma simply, but sometimes תְּרֻמָּה gedola, the great heauie-offering, in comparison of that Tithe which the Levites payed vnto the Priests: for that was termed Theruma magnasher, the heauie-offering of the Tithe, Num. 18.26. which, though it were one of ten, in respect of that portion which the Levites received; yet it was but one of an hundred, in respect of the Husbandmans stocke, who payed the Levites: and thus was it a great deale lesse, than the great heauie-offering, as will presently appeare. This (the Hebrewes say) the owners were not bound to bring vp to Jerusalem.

The Law prescribed no set quantity to bee paid, either in the Biccurim, or in the Theruma; but by tradition, they were taught to pay at least the sixtieth part in both, even in those seuen things, also paid vnder the name of Biccurim, or first fruits, as well as in their heauie-offering termed Theruma, or Theruma gedola.

Thus the Talmudists doe distinguish the Biccurim, from the Theruma gedola, but in my opinion,

the

## LIB. 6. Their first fruits, and firstlings, &amp;c.

the *Biccurim* may be contained vnder *Theruma gedola*, and in truth, both of them are nothing else but the heauie-offering of the floore, formerly mentioned out of *Num. 15. 20*. My reasons are these; 1. Scripture giueth no such leauie to keepe any part of their *first fruits* at home ; if that could bee proued, the distinction were warrantable. 2. Scripture doth not limit *first fruits* vnto those seuen kinds, which alone goe vnder the name of *Biccurim*. 3. Themselues confound both members ; for in their *Biccurim*, they say, they paid, 1. *wheat*. 2. *Barley*. In their *Theruma*, they say, they paid *corne* ; as if vnder *corne*, *wheat* and *barley* were not contained. Some may say they paid their *Biccurim* *in the eare*, whiles the haruest was yet standing : and their *Theruma* *in wheat and barley ready threshed and winnowed*. My reasons why it cannot be so are these. 1. Because then they should pay *twice a sixtieth part* in their *corne*. 2. Because the *corne* offered in the sheafe was but a little quantity, and it was offered, not at their *Pentecost* when their haruest ended, but at their *Passeouer* when their haruest began, *Levit. 23. 10*. Whereas their *Biccurim* or *first fruits* were alwayes offered at their *Pentecost*.

But omitting further proofes, I proceed to shew the ground, why in this heauie-offering of the floore, at least a *sixtieth part* was prescribed : it is grounded vpon that of the Prophet *Ezekiel*, This is the oblation that ye shall offer, *the sixtieth part of an Ephah out of an Homer*, *Ezek. 45. 13*. that is, the *sixtieth part of the whole*, because an *Homer* containeth ten *Ephahs*. Hence they tooke that distinction of these offerings. \* Some, say they, gaue the *fortieth part* of

\* *Solom. Iarchi.*  
*Deut. 18. 4. Item*  
*Hieronym. in Ezek.*  
*45. fol. 360.*

of their increase: this, because it was the greatest quantity giuen in this kinde of oblations, they termed, <sup>a</sup> Theruma oculi boni, *The oblation of a faire eye:* others (though they were not so liberall as the former, yet that they might not be reputed niggardly) gaue a fiftieth part, and this they termed, <sup>i</sup> Theruma mediana, *the oblation of a midd'e eye:* others, whom they reputid sordid, gaue iust a sixtieth part, leſſe than which they could not give, this they termed, <sup>k</sup> Theruma oculi mali, *the oblation of an euill eye;* so that the payment of these was bounded by the tradition of the Elders, betweene the sixtieth and the fortieth part: but the <sup>b</sup> Pharises that they might be holy aboue others, made their bounds the fiftieth and the thirtieth part; so that he was reputed sordid with them, that paid the fiftieth part; and none liberall, except he paid the thirtieth. The manner how these first fruits termed *Biccurim* were paid, is at large set downe *Deut. 26.* But in time of the Prophets, other Ceremonies seeme to haue beeene receiued, of which the Hebrew Doctors say thus: <sup>m</sup> When they carried vp their first fruits, all the Cities that were in a County, gathered together to the chiefe Citie of the County, to the end that they might not goe vp alone; for it is said, *In the multitude of people is the Kings honour,* *Pro. 14.28.* And they came and lodged all night in the streets of the City, and went not into houses for feare of pollution: and in the morning the Gouvernour said, Arise, and let vs goe vp to Sion, the City of the Lord our God. And before them went a Bull; which had his hornes cauered with Gold, and an olive Garland on his head, to signifie the first fruits of the ſeven kinds of fruits. There was likewife a pipe strooke vp

before.

תְּרֻמָּה  
שִׁנְיָרֶבֶת  
theruma graijas  
topha.

תְּרוּמָה  
בִּינְגָנוֹת  
therura  
benonib.

תְּרוּמָה  
עֵינְ רַעַת  
theruma graijas  
ragna.

<sup>l</sup> Epiphanius. contra.  
Pharis pag 11.

<sup>m</sup> Maimonid. in  
Biccurim. cap. 4.  
§. 16.

## L I S. 6. Their first fruits, and firstlings, &amp;c.

before them, vntill they came neere to Ierusalem, and all the way as they went, they sang, I reioyced in them that said unto me, we will goe into the house of the Lord, &c. Psalm. 122. Vnto this, and other like manner of solemne assemblies, the Prophet hath reference, saying, Yee shall haue a song, as in a night when an holy solemnity is kept, and gladnesse of heart, as when one goeth with a pipe to come vnto the moun-taine of the Lord, Esa. 30.29.

The firstlings, or first-borne of man and beast, the Lord challenged as his owne, Exod. 13. The ground of this Law was, because God smote all the first-borne in Egypt from man to beast, but spared the Israelites; for a perpetuall memory of which benefit, he commanded them to sanctifie all their first-borne males vnto him. Now the first-borne of men, and unclean beasts, were redeemed for fие siluer shekels of the Sanctuary, paid vnto the Priests for each of them, Numb. 18. 15, 16. Vnto this Saint Peter alludeth, saying, Wee are not redeemed with corruptible things, as siluer and gold, 1 Pet. 1. 18. The first-lings of cleane beasts ought to be sacrificed, their bloud to be sprinkled on the Altar, their fat to be burnt for a burnt offering, and their flesh to returne to the Priests.

Obserue how God would be honoured by the firstlings of men and cattle; by the first fruits of trees, and of the earth, in the sheafe, in the threshing-floore, in the dough, in the loaues; All which teach vs to consecrate the first and prime of our yeares vnto the Lord.

## CHAP. III.

## Of Tithes.

**W**E are here to enquire; First, what things in generall were titheable? Secondly, how many kindes of tithes there were? Thirdly, the time when each sort of Tithe beganne to be titheable.

First, their yearlye encrease, was either *cattell*, fruits of the trees, or fruits of the land, of <sup>a</sup> all these they payed Tithes, even to mint, anise, and cummine. These things they ought not to leauе undone, Matth. 23.23.

Secondly, the sorts of Tithes, payed out of the fruits, both of the trees, and the land, by the husbandman, were two, payed in this manner: When the Haruest had beeene ended, and all gathered, then the Husbandman laid aside his great *Theruma*, otherwise called the *first fruits of his threshingfloore*, of which it hath beeene spoken in the Chapter of *first fruits*. This being done, then out of the remainder he paid a tenth part vnto the *Leuites*; and this they termed \* *Magnasher rischon*, the first Tithe, Tob. 1.7. this was alwayes payed in kinde, and as it seemeth to me, it was not brought vp to *Ierusalem* by the Husbandman, <sup>b</sup> (others thinke otherwise) but payed vnto the *Leuites* in the severall Cities of tillage, Nehem. 10.37. out of this first Tithe, the *Leuites* paid a tenth portion vnto the *Priests*; this they termed \* *Magnasher min ham-magnasher*, the

<sup>a</sup> Vid. Sixtin. Amara de decimis.

מָעֵשׂ רַאשׁוֹן

<sup>b</sup> Decima prima necessaria aut à colono ipso aut eis vicario Hierosolymas deportanda erant. Sixtin. amara de decimus.

מָעֵשׂ מִן \*

חֲמָעֵשׂ

*tithe of the Tithes, Neh. 10. 38. and Decima sanctitatum, the tithe of holy things, 2 Chron. 31. 6. this the Levites brought vp to the house of God, Nehem. 10. 38.* When the Levites had paid this tenth portion vnto the Priests, then the Levites and their families might eat the remainder of the first tithe, in any place, euен out of Jerusalem, Nu. 18. 31.

This first Tithe being payed, the Husbandman payed out of that which remained a second Tithe; this the Husbandman might pay in kinde if hee pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part, so that what in kinde was ten in the hundred, that chan-  
ged into money, was twelue in the hundred. This the Husbandman brought vp vnto Jerusalem, and made a kinde of Lone-feast therewith, vnto which he invited the Priests and Levites, onely euery third yeare he carried it not to Jerusalem, but spent it at home within his owne gates, vpon the Levites, the fatherlesse, the widowes, and the poore, Deut. 14. 18.

*Moses Kotsens.  
trad. de decimase  
cunda, fol. 199.*

\* They reckoned their third yeare from the Sabbati-  
call yeare, on which the Land rested; so that the  
first and second Tithe was payed by the Husband-  
man, the first, second, fourth, and fifth yeares after the  
Sabbaticall yeare; but vpon the third and sixth years,  
onely the first Tithe was payed to the Levites, and  
the second was spent at home. Hence in respect of  
the kindes, this is called \* Magnasher scheni, the  
second Tithe, Tob. 1. 7. in respect it was payed to the

מְעֹשֶׁר שְׁנִי

מְעֹשֶׁר עֲנוֹן  
מְעֹשֶׁר שְׁלֹשִׁים

poore euery third yeare, it is called "Magnasher  
gnani, מַגְנָשֶׁר גַּנְנִי, the poore mens Tithe, and  
Magnasher schelischbi, the third Tithe, Tob. 1. 1. On those  
yeares

yeares on which it was carried vp to *Ierusalem*, it ought of necessity to be eaten within the *court of the Temple*, Deut. 14.26. and by the *third Tithe* we are to vnderstand the *poore mans Tithe* on the *third yeare*, which yeare is termed *anyeare of Tithes*, Deu. 26.12.

They likewise tithed their cattell. Of their bullockes; and their sheepe, and all that passed under the rod, the tenth was holy to the Lord, Leuit. 27. 32. Some Expositors vnderstand by this phrase of passing under the rod, that all cattell are titheable which liue vnder the custody of a keeper, as if there were allusion to the shepherds staffe, or keepers rod which they vse in keeping their cattel. The Hebrewes more

probably vnderstand hereby, the manner of their decimation or tithing their cattell, which was as followeth. <sup>a</sup> He that hath lambes (or bullockes) thus se-

<sup>a</sup> Solomon Iarchi,  
Leuit. 27. 32. &  
Maimonid. de pri-  
mogenit. c. 7. §. 1. 5.

parateth his tenth, bee gathereth all his lambes, and all his bullockes into a fold, to which he makeith a little doore, that two cannot goe forth together : their dammes are placed without the doore, to the end, that the lambes hearing them bleating, might goe forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which commeth forth, whether it be male or female, perfect or blemished, he marketh it with a red marke, saying, This is for tithe. At this day the Jewes though they are not in their owne Countrey, neither haue any *Leuinicall Priesthood*, yet those who will be reputed religious among them, doe distribute in lieu of Tithes, the tenth of their increase vnto the poore, being perswaded, that God doth blesse their estates the more : for their vsuall prouerbe is, <sup>e</sup> Thegnasher; <sup>b</sup> Bischbil sche thegnasher; that is, Pay Tithes that thou mayest be rich.

תעשרה  
בשבילך  
שנתעשרה

¶ Talmud. tract. de  
novo anno ad initio  
anno Buxtorf. Synag.  
Iud. cap. 12.  
¶ Moses Kotzen.  
in præcepto affirm.  
136.

The time of the yeare from which they reckoned Tithes, was different. For beasts they counted the yeare from *Elul* to *Elul*, that is, from *August* to *August*, & for graine, pulse, and herbes, from *Tisri* to *Tisri*, that is, from *September* to *September*: for the fruit of trees, from *Schebat* to *Schebat*, that is, from *January* to *January*.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Sealiger*) the manner of *Israels* tithing is set downe.

The Husbandman had grow- ing	6000.	Bushels in one yeare.
	100.	Bushels was the least that could be paid by the Husbandman to the Priests, for the first fruits of the threshing floore.
	5900	Bushels remained to the husbandman, out of which he payed two Tithes.
	590	Bushels were the first tithe to the Levites.
	59	Bushels the Levites payed the Priests, which was called the tithe of the Tithes.
	5810	Bushels remained to the Husbandman, out of which he payed his second Tithe.
	531	Bushels were the second Tithe.
	4779	Bushels remained to the husbandman as his owne, all being payed.

Bushels

1121 { Bushels are the summe of  
both Tithes ioyned to-  
gether, which is aboue  
a sixth part of the whole,  
namely, *nineteeene* out of  
an hundred.

We are to know moreover, that through the corruption of the times, in time of *Hezekiah's* reigne, Tithes began generally to be neglected, in so much that then *Ouerseers* were appointed to looke to the true paiment thereof, *2 Chron. 31. 13.* Notwithstanding, partly through the negligence of the *Ouerseers*, partly through the *covetousnesse* of the people, about one hundred thirty yeares before our *Saviour's Incarnation*, corruption so preuailed, that the people in a manner *noglected all tithes*, yea none or very few payed, either their *first, second, or poore mans tithe*, only they paid the *great heauie-offering* iustly. For this reason (saith <sup>b</sup> *Moses Kotsensis*) in the dayes of *John the Priest*, who succeeded *Simeon the iust*, I take it he meaneth *Iohannes Hyrcanus*) their great Court termed their *Sanhedrim*, made a decree that more faithfull *Ouerseers* should be appointed for the tithes. At this time many things became questionable, whether they were titheable or no? whence the high Court of their *Sanhedrim* decreed, that in the *things doubtfull* (which they termed *רַמְאֵי Demai*) <sup>i</sup> though they paid neither *first*, nor *poore mans tithe*, yet they paid a *second tithe*, and a *small heauie-offering*; namely, *אֶחָר מִתְמָה* One part of an hundred: *Mint, Anise and Cummine*, seemeth to haue beeene of these *doubtfull things*, in which, though

<sup>b</sup> *Moses Kotsensis.*  
*Fol. 199. Col. 3.*

<sup>i</sup> *Moses Kotsensis.*  
*ibid.*

the decree of their *Sanhedrim* required but one in the hundred, yet the *Pharises* would pay a iust tenth, *Matth. 23.23.* and hence it is, that they boasted, *They gaue tithes of all that they possessed, Luke. 18.12.* In which they outstripped the other *Jewes*, who in these paiments, tooke the liberty granted them by the *Sanhedrim*.

## CHAP. IV.

## Of their Mariages.

**I**N this Chapter of their *Mariages*, we are to consider; First, the distinction of their *wives*. Secondly, the manner of their betrothings. Thirdly, the rites and ceremonies of their marriage. Lastly, the forme of their diuorce. The *Patriarks* in the old *Testament*, had many of them two sorts of *wives*; both of them were reputed lawfull, and true *wives*, and therefore the children of both were accounted legitimate. The *Hebrew* commonly call the one נָשִׁים *Nashim*, Primary *wives*, married with nuptiall ceremonies and rites requisite. Some derive the word from נָשָׁה *Nascha*, *Oblitus fuit, quasi obliuios & dicta*, because for the most part, *womens memory is not so strong as Mens*: but they thinke not amisse, who say, that *women are socalled from oblivion, or forgetfulness*, because the fathers family is forgotten, and in a manner extinct in their daughters, when they are married. Hence proceeds that common saying of the *Hebrewes*, <sup>a</sup> *Familia matris, non vocatur familia*: and for the contrary reason, a male child is called

נָשָׁה  
אֶם אִינָה  
קְרוּתָה  
נָשָׁבָתָה.  
*Aber Esia Num. 1.2.*

led זכר Zacar, from his memory, because the memory of the father is preserued in the <sup>b</sup> sonne, according to that speech of Absalom; I haue no sonne to keepe my name in remembrance, 2 Sam. 18. 18.

The other sort of wiues, they call <sup>c</sup> Pillag schim, Secundary wiues, or halfe-wiues; the English translates them Concubines, and that not unfitly, for sometimes the Hebrew word it selfe denoteth an Infamous strumpet, or common harlot.

The differences betweene these Concubines, and the chiefe or primary wiues, are many. 1. A disparity in their authority, or hoisihold gouernment: the wife was as mistresse, the Concubine as an handmaid, or seruant. She had only ius tori, a true and lawfull right unto the marriage bed, as the chiefe wife had; otherwise she was in all respects inferiour. And this appeareth in the history of Sarah, and Hagar. Secondly, the betrothing was different: the chiefe wife, at her espousals, receiued from her husband certaine gifts and tokens, as pledges and ceremonies of the contract. Thus Abrahams steward (who is probably thought to be Eliezer, of whom we read, Gen. 15.2.) gaue in Isaaks name unto Rebecca, jewels of silver, and jewels of gold, and raiment, Gen. 24. 53. This custome was in vse also among the Grecians, who called these gifts Ἑστία, <sup>d</sup> Moreover, the chiefe wife likewise received from her husband, a bill of writing, or matrimoniall letters; whereas the Concubine received neither such gifts, nor such letters. Thirdly, only the children of the chiefe wife succeeded the father in his inheritance; the children of the Concubine received gifts or legacies: Abraham gaue all his goods to Isaak: but unto the sonnes of the Concubines which

<sup>b</sup> Eandem protis  
masculæ rationem  
habitans apud Gre-  
cos testatur Eurip-  
ides. Σπέλαιοι γὰρ  
οὐκάν πωδεῖς ἀρ-  
σενες.

<sup>c</sup> שָׁׂלֵג Vxor  
secundaria, vocem  
compositam esse ai-  
unt ex נָשָׁה Di-  
uidere, & נָשָׁנָה  
Vxor, quasi vxor  
divisa & dimidia.

<sup>d</sup> Τάσσω ἦν κ' ε-  
στήντη φίλων α.  
νέστερον αἰγάλων.  
Homeric. Iliad. 9.  
vid. etiam Suid.  
in Ἑστία.

<sup>e</sup> D. Kimchi.

<sup>2</sup> Sam. 5. 13.

Abraham had, Abraham gaue gifts, Genes. 25. 5,6. And here, by the way, we may take notice, that the first borne, by right of primogeniture, receiued a double portion of his fathers goods : The father shall giue him a double portion of all that he hath, for he is the first of his strength, Deut. 21. 17. Vnto this custome the Prophet Elishaes speech alludeth, when he prayeth Elijah, that his spirit might bee double upon him, 2 King. 1.9. that is, that he might haue a double portion of the spirit, in comparison of the other Prophets, or rather the sons of the Prophets, amongst whom he obtained the place of an elder brother, and therefore prayeth for the right of primogeniture : so that we are not to understand him, as if he did ambitiously desire a greater measure of the spirit, than rested upon his Master, but that he desired to excell the other remaining Prophets, vnto whom afterward he became a Father. The Hebrew phrase is in both places the same.

שְׁנָוִים  
partem duorum.

g Onkelos, & R.  
Solomon.

שְׁנָוִים  
item  
Duorum annorum  
dicunt.

Secondly, in their betrothing we are to consider, 1. The distance of time betweene the espousals, and the confirmation of their mariage, which some haue conceited to haue been a full yeare, at least ten moneths, and this they obserue from Rebecca, her brother and mothers answer unto Abrahams seruant, desiring that the maid might not depart presently, but remaine after the espousals at least ten dayes, Gen. 24. 55. Which text they interpret, 5 ten moneths, understanding thereby, that which elsewhere is phrased <sup>b</sup> an yeare of dayes, Gen. 41.1. But if we should yeeld this interpretation, (although our English at least ten dayes, is more agreeable vnto the Septuagint and the Originall) yet it followeth not, that this time was

was craued for the fulfilling of any prescribed distance betweene the espousals and the mariage, but rather, it implieth the tender affection of the mother towards her daughter, as being loth so suddenly to part with her : Notwithstanding, it is not unlikely, that there was a competent distance of time, betweene the first affiancing and the confirmation of the mariage, though not prescribed, or limited to any set number of dayes, weekes, or moneths. The second thing considerable in their betrothing, is to enquire the manner of their contracting, which might bee done in Israel, three wayes : First, <sup>i</sup> By a peece of money. Secondly, By writing. Thirdly, By copulation, and all these in the presence of witnesses : By a peece of money, though it were but a farthing, or the worth thereof, at which time, the man vsed this, or the like forme of words ; <sup>k</sup> *Loe thou art betrothed unto mee :* And he gaue her the money before witnesses. By bill, and then he wrote the like forme of words ; *Be thou betrothed vnto me :* which he gaue her before witnesses; and it was written with her name in it, else it was no betrothing. By copulation, and then he said likewise, *Loe thou shalt be betrothed vnto mee by copulation,* and so he was vnted vnto her before two witnesses, after which copulation, she was his betrothed wife. If he lay with her by way of fornication, and not by the name of betrothing ; or if it were by themselues, without the fore-acquainting of witnesses, it was no betrothing; however he might not lye with her the second time, before the mariage was accomplished. And though the betrothing might be any of these three wayes, yet vsually it was by a peece of money ; and if they would, they might doe it by

בבכשוף אוּר  
בשטר אוּר  
בכינאה  
רכוֹלן  
בערים  
Moses Kotsens fol.  
124..  
הריר אהָת  
מקירושתלֵי  
Maimonid. in Is.  
cholh. c. 3. §. 1.

writing : but betrothing by copulation was forbidden by the wise men of Israel, and who so did it, was chastised with rods ; howbeit the betrothing stood in force. These solemnities in betrothing, were performed by the man and woman, vnder a tent or canopy made for the purpose, called in their language

<sup>1</sup> *Chuppa, A Tabernacle, or Tent:* to this the Psalmist alludeth, Psal. 19.4,5. In them hath he set a Tabernacle for the Sunne, which as a Bridegroome, comming out of his chamber, rejoyceth as a strong man to run a race.

Thirdly, the rites and ceremonies of their marriage were performed in the assembly of ten men at least, with blessings and thanksgivings vnto God, whence the house it selfe was called <sup>m</sup> *Beth hillula,* the house of praise : and their marriage song, <sup>n</sup> *Hillulim,* praises. The bridegromes intimate friends which accompanied him, and sung this Epithalamium or marriage song, were termed *וּנְזַבֵּחַ וּנְזַבֵּחַ*, Children of the bride-chamber, Mat. 9.15. Such I conceive those thirty companiones to haue beeene, which Sampson associated to himselfe, Judg. 14.11. The forme of this praise, or blessing, is at large described by Genebrard, and the summe thereof is this : The chiefe of these companions taketh a cup, and blesseth it, saying, *Blessed art thou, O Lord our God, the King of the world, which createst the fruit of the vine :* Afterward then he saith ; *Blessed be the Lord our God, the King of the world, who hath created man after his owne image, according to the image of his owne likenesse, and hath thereby prepared unto himselfe an euerlasting building, blessed be thou O Lord, who hast created him.* Then followeth againe ; *Blessed art thou, O Lord our God,*

*who*

תְּרוּבָה,  
Elias  
Thisbit.

<sup>m</sup> בֵּית הִלּוּלָה.  
<sup>n</sup> הִלּוּלִים

who hast created joy and gladnesse, the bridegroome and the bride, charity and brotherly loue, rejoicing and pleasure, peace and society : I beseech thee, O Lord, let there suddenly be heard in the cities of Iudah, and the streets of Ierusalem, the voice of ioy and gladnesse, the voice of the bridegroome and the bride : the voice of exultation in the bride-chamber is sweeter than any feast, and children sweeter than the sweetnesse of a song : and this being ended, he drinketh to the maried couple.

This custome of praising God at such times was not needless, or superfluous, for the fruit of the wombe was expected as a speciaall blessing from God, and so acknowledged by them in that saying : That foure keyes were in the hand of him, who was the Lord of the whole world, which were committed neither to *Angell*, nor *Seraphim* ; Namely, ° *Clavis pluuiæ, clavis cibationis, clavis sepulchrorum, & clavis sterilitatis*. Concerning the key of raine, thus speaketh the Scripture ; *The Lord will open to thee his good treasure*, Deut. 28. Concerning the key of food ; *Thou openest thy hands*, Psalm. 145. Concerning the key of the graue ; *when I shall open your sepulchers*, Ezek. 37. Concerning the key of barrennesse ; God remembred Rachel, and opened her wombe, Gen. 30. Wherby is intimated, that these foure things, God hath reserved in his owne hand and custody ; Namely, Raine, Food, the Raising of our bodies, and the Procreation of children.

The time of the mariage feast appeareth clearely to haue beeene, vsually ¶ seuen dayes. Sampson continued his feast seuen dayes, Iud. 14. 10, 11. And of this seuen dayes feast, ¶ Diuines doe vnderstand that speech of Labans vnto Iacob, concerning Leah : Fulfill her weeke, and we will also giue thee this, Genes.

מפתחת  
מטרא  
מפתחת  
פרוסה  
מפתחת  
קבריא  
מפתחת  
עקרתא.  
Targam Hierosol.  
Gen. 30. 21.

29.27. In which speech, it is thought that *Laban* did desire *Jacob*, not to reiect and turne away *Leah*, but to confirme the present mariage, by fulfilling the *vſuall dayes of her mariage feaſt*. From this cuſtome, together with the practice of *Iofeph*, mourning ſeven dayes for his father, Gen. 50.10. arose that *vſuall prouerbe among the Jewes*; *Septem ad conniuium, Septem ad luſtum*. The chiefe gouernour of the feaſt was called *' Baal mischte*; which name is firſtly exprefſed by being called the *' Ruler of the feaſt*, Ioh. 2.9. The moderne Jewes in Italy, when they inuite any to a mariage feaſt, vſe this forme of words; *Such a one, or ſuch a one intreateth you to credit his daughters mariage, with your preſence at the feaſt, &c.* Then he which is inuited replieth, *' Mazal tob*: which ſome interpret to be the wishing of good lucke in generall; but I rather think, that hereby was wished to the maried parties, a ſpeciall blessing in the procreation of children: whence the *wedding ring*, giuen vnto the Bridewife, had <sup>a</sup> this iſcription or poſie, *Mazal tob*; and the Hebrewes call the Planet *Jupiter, Mazal*, whose influence, they thought to be of great efficacy and force for generation: but in truth, *Mazal* ſignifieth any other Planet or Starre in the heauen, according to that Hebrew prouerbe;

<sup>b</sup> *Non est tibi uila herba inferius cui non ſit Mazal in firmamento, & ſervit ipsam to Mazal, & di. it ei, Cresce.*

<sup>a</sup> There is no herbe in the earth, which hath not a *Mazal, or Starre*, in the firmament answering it, and ſtriking it, ſaying, *Grow*. Now *tob* ſignifieth good, ſo that the phrase ſoundeth as much as, *Be it done in a good houre, or under a good Planet*.

At the time of the marriage alſo, the man gaue his wife a *dowry bill*, which the *Scriuener wrote*, and the bridegroome paid for, whereby he endowed his spouse,

בָּעֵל  
מִשְׁתַּחַת  
*Ap̄x̄ reuixit Q.*

מִזְלָטָרֶבֶּה  
*Stukins de coſmu. l.2.c.3.*

*Munſter. Gen. 3.0*

spouse, if she were a *virgin*, with two hundred deneyrs (that is, fifty shekels) and if she had beene married before, with an hundred deniers (that is, twenty five shekels) and this was called the *root or principall of the dowry*: the *dowry* might not be lesse, but more, so much as he would, though it were to a talent of gold. There is mention of a *contract* between *Tobias* and *Sarra*, and that was performed, *not by a Scriuener*, but by *Raguel*, the womans father; where we may obserue, that before the writing of this bill, there was a *giuing of the woman unto her husband*. The forme of words there vſed is, *Behold, take her after the law of Moses, Tobit. 7.14.* A copy of this dowry-bill is taken by *Bertram*, out of the *Babylon Talmud*. The words thereof are thus ; *Vpon the sixth day of the weeke, the fourth of the moneth Siuan, in the yeare fife thousand two hundred fifty foure of the creation of the world, according to the computation which we ſe here at Massilia, a City which is ſituacie neare the Seashoare, the bridegroomme Rabbi Moses, the ſonne of Rabbi Iehuda, ſaid unto the bridewife Clarona, the daughter of Rabbi Dauid, the ſonne of Rabbi Moses, a Citizen of Lisbon ; Be unto me a wife according to the law of Moses and Israel ; and I according to the word of God, will worship, honour, maintaine, and gouerne thee, according to the manner of the husbands among the Jewes, which doe worship, honour, maintaine, and gouerne their wiues faithfully. I alſo doe beſtow upon thee, the dowry of thy virginity, two hundred deniers in ſilver, which belong unto thee by the law ; and moreouer, thy food, thy apparell, and ſufficient neceſſaries, as like- wife the knowledge of thee, according to the cuſtome of all the earth. Thus Clarona the Virgin reſted, and*

*y Talmud Bab.vid.  
Buxtorf. Gramma-  
tic. Chald. p. 389.*

became a wife to Rabbi Moses, the sonne of Iehuda the Bridegroomme.

After the mariage was finished, then the wife might challenge from her husband three things as debt. 1. Food. 2. Apparell. 3. Cohabitation, or the right of the bed; which they note from Exod. 21. 10. where it is said, if he take him another wife, her food, her raiment, and her duty of mariage shall he not diminish. And vnto this the Apostle alludeth, calling it, Due beneuolence, 1 Cor. 7. 3.

The wife, when she was first presented vnto her husband, couered her head with a veile, in token of subiection. Rebecca tooke a veile, and couered her selfe, Gen. 24. 65. and for this cause (namely in signe of subiection) ought the woman to haue power on her head, 1 Corinth. 11. 10. whereby power, the Apostle vnderstandeth a veile. Doe any aske the question, why he should denote this veile by the name of power, especially seeing it was in token of subiection? The Apostle being an Hebrew of the Hebrewes, might haue respect vnto the Hebrew word <sup>2</sup> Radid, signifying a veile, which commeth from the root Radad, to beare rule and authority, and so might vse the Greeke word, signifying <sup>3</sup> power, in the same sense as the Hebrewes did. And in truth, what was this subiection to the husband, but a kinde of power and protection derived vnto the wife, in comparison of her former state, being a Virgin? and therefore in case her husband was iealous of her, amongst other tokens of sorrow, she was commanded to stand at her triall with her <sup>4</sup> head uncouered, Numb. 5. 18. intimating thereby, that if she could not then cleare her selfe, she was from thence forward, deprived of all power, which

רְדִידָה  
Velamen  
mulieris, à verbo  
רְדִידָה  
Subiecit.

<sup>2</sup> Εξοια.

בַּלֹּא רְדִידָה  
Sine Radid. aīd  
Εξοια. Sic ego  
interpretor verba  
Mamon. in Sola.  
cap. 3. §. 5.

which heretofore sh: enjoyed by the meanes of her husband.

After the mariage was finished, sometimes there was permitted a Bill of diuorce ; this, the Hebrewes called <sup>c</sup> Sepher Kerithuth, A bill of cutting off, because the woman is by this meanes cut off from her husbands family. <sup>d</sup> Ten things were thought requisite as the root and foundation of a diuorce. 1. That a man put her not away, but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing be to diuorce her, and put her away out of her possession. 4. That the matter of that diuorcement be betweene him and her. 5. That it be written by her name. 6. That there be no action wanting, after the writing thereof, saue the delivery of it unto her, 7. That he giue it unto her. 8. That he giue it her before witnessses. 9. That he giue it her by the law of diuorces. 10. That it be the husband or his deputy, that deliuereth it unto her. The forme or copy of this Bill of diuorcement was, as it followeth ; <sup>e</sup> Upon such a day of the weeke, such and such of the moneth N. such or such an. yeare of the creation of the world, according to the computation which we use here in this City N. situate neere the riuier N. that I of the Countrey N. the sonne of Rabbi N. of the Countrey N. But now I dwelling in such or such a place, neere such, or such a riuier, haue desired of mine owne free will, without any coaction, and haue diuorced, dismissed, and cast out thee, thee I say, thee my wife N. of the Countrey N. the daughter of Rabbi N. dwelling in such or such a Countrey, and dwelling now in such or such a place, situate neere such or such a riuier, which hast beene my wife heretofore ; but now I doe diuorce thee, dismiss thee, and cast thee out, that thou

<sup>c</sup> ספר ביריתו  
Grace Bieglov  
annosatis.

<sup>d</sup> Maimon. de diuort. cap. 1. §. 1.

<sup>e</sup> Hæc formare pe-  
ritur apud Mosem  
Koisensem fol. 133.  
Aliud exemplaribi-  
dem babetur. It. in  
Mose Ägyptio part.  
2 fol. 59 vnd: de-  
sumptacit hæc te-  
pum subscriptio  
quam apposuitus.

thou maiest be free, and haue the rule of thy selfe, to depart, and to marry with any other man, whom thou wilt; and let no man be refused by thee for me, from this day forward for euer. Thus be thou lawfull for any man, and this shall be to thee from me, a bill of separation, a bill of diuorce, and a letter of dismission.

According to the Law  
of Moses

and Israel.

N. the sonne of N. witness<sup>e</sup>.

N. the sonne of N. witness<sup>e</sup>.

<sup>f</sup> Solomon Iarchi.  
Hof. cap. I. 10.  
<sup>g</sup> Maimon. de di-  
uort. cap. II. §. 18.

This bill was written by a <sup>f</sup> Scriuener, or publike Notary. And <sup>g</sup> furthermore, a woman being diuorced, or otherwise a widow, it was not lawfull for her to marry againe, till she had taried ninety dayes, besides the day of her diuorce, or of her husbands death, and her last espousals: to the end that it might bee knowne whether shée were with childe or no, and that there might be proofe, whether it were the seed of her first husband or of her second.

It was a common custome among the Romans, about the time of our Sauiuors birth, euen for the women to diuorce their husbands, and to marry againe at their pleasure. Of this, Heathen Authors speake:

— Sic fiunt octo mariti.

Quinque per autumnos.

Iuuenal. Satyr. 6. vers. 230.

Et nubet decimo iam Thelesina viro.

Martial. lib. 8.

<sup>h</sup> Senec. 3. de Be-  
nef. 16.

<sup>i</sup> Plutarch. in Al-  
cibiade.

<sup>h</sup> Non consulunt sed maritorum numero annos suos computant, &c. The bill tendered by the woman, was termed <sup>i</sup> ημεματα διαιτεως, Letters of forsaking, not

not letters of cutting off, or putting away. This same practice was in use also among the Hebrewes. Hence is that saying of our Saviour : *If a woman shall put away her husband, and be maried to another,* &c. *Mark.* 10. 12. Now although, at that time humane lawes forbade not mariages renewed with others upon such divorces, yet Gods law condemned both such divorces, and such mariages, and before God, persons marrying after such divorcements, were reputed *digamites*, that is, to haue two husbands, or two wiues. For this reason, a Minister aboue others is commanded to be *μαρτυρος ενηπ.* *The husband of one wife,* *1 Tim.* 3. 2. And the woman, she is commanded to be *ενδειγμην,* *The wife of one husband,* *1 Tim.* 5. 9. In which texts second mariages (in case of the husbands or wiues death) are no more forbidden, than the Poet forbade them in the like Phrase :

*Vnico gaudens mulier marito.*

*Horat. carmin. 3. 14.*

Note in the last place, that among the Jewes the Bride woman also brought a *dowry* to her husband; it was sometimes more, sometimes less; it was called by the <sup>k</sup> Rabbines נְדֻנִיָּה Nedunia. Raguel gave with his daughter Sarra, halfe his goods, seruants, and cattell, and money, *Tob.* 10. 10.

<sup>k</sup> Elias Thibit. It.  
Solem. Iarchi. Gen.

## CHAP. V.

## Of their Burials.

**A**T the time of a mans death, before his *buri-*  
*all*, many ceremonies were obserued. First,  
the next of the kinne closed the eyes of the  
deceased body. *Ioseph shall put his hands vpon thy eyes,*  
*Gen. 46. 4.* This was likewise practised both by the  
Romans, and the Grecians.

*Ille meos oculos comprimat, ille tuos. Ouid.*

*εντερόντος διάριον μη. Homer. Iliad. 11.*

Secondly, they washed the body being dead. Tabitha died, and when they had washed her, - they laid her up in an upper chamber, *Act. 9. 37.* The Baptization, or washing at such a time, was threefold. The first was *βαπτίζων ἡπόντος*, *Eccles. 34. 26.* A washing from the pollution contracted by the touch of a dead carcasse ; so that if haply any ignorantly and vnawares became thus vncleane, then was he by a kinde of washing to be made cleane againe. The second was *βαπτίζων τὸν νεκρὸν*, A Baptization, or washing of the dead corps it selfe ; thus Tabitha was washed : neither is the word *βαπτίζων* vnusually applyed to common washings, as *Mark. 7. 4.* we reade of the washing of cups, pots, vessels, tables ; the Greeke is *βαπτίζει*. The first of these washings was proper to the Jewes : this second, in use *scib. b. 1st. lib. 7. c. 17.* with Jewes, <sup>a</sup> Christians, and <sup>b</sup> Heathens : the third <sup>b</sup> *Corpusque lauant frigenis & vnguent. Virg. lib. 6. Aeneid.* (which was *βαπτίζων τὸν νεκρὸν*, A baptization for the dead, *1 Cor. 15. 9.*) proper to some amisse led Christians. It may be demanded, what manner of Baptisme

-Tertullian. Apolog. cap. 47. It. Eu-  
scib. b. 1st. lib. 7. c. 17.  
<sup>b</sup> Corpusque lauant  
frigenis & vnguent. Virg. lib. 6.  
Aeneid.

tis me this was? With submission of my judgement,  
I vnderstand this place with <sup>c</sup> Saint Ambrose, of a <sup>Ambros. i Cor.</sup>  
*Sacramentall washing*, applied vnto some living man <sup>16.19.</sup>  
in the name and behalfe of his friend, dying without  
Baptisme, out of a superstitious conceit, that the *Sa-*  
*crament* thus conferred to one aline, in the name of  
the deceased, might be availeable for the other dying  
vnbaptised. As if the *Apostle* did wound those super-  
stitious *Corinthians* with their own quills, and proue  
the resurrection of the dead from their owne erro-  
neous practise, telling them in effect, That their su-  
perstitious custome of *baptising* the living for the  
dead, were vaine and bootelesse, if there were no re-  
surrection. And therefore the *Apostle* vseth an em-  
phaticall distinction of the persons, in the next imme-  
diate verle, saying; Why are we also in ieopardy e-  
very houre? He inferreth the resurrection by force  
of a double argument; the first, drawne from their  
superstitious *baptization* for the dead: the second,  
from the hourelie ieopardy and perill wherein we,  
that is, himselfe and other *Christians* are. So that, as  
that Father noteth, the *Apostle* doth not hereby ap-  
proue their doing, but euinceth their hope of the re-  
surrection from their owne practise, though errone-  
ous. That there was <sup>d</sup> *Vicarium tale baptisma* (as Ter- <sup>a Tertullian. lib. de</sup>  
tullian calleth it) in use among the *Marcionites*, is <sup>b</sup> *resurrec. carnis.*  
evident, yea and amongst the <sup>c</sup> *Cerinthians* also: the <sup>c Epip. an. de Ce.</sup>  
manner thereof is thus described; <sup>f</sup> When any Cate- <sup>rinthianus. 1 Cor. 12. 28</sup>  
chumenist died, some living person placed vnder the bed <sup>f Chrysost. i Cor. 15.</sup>  
of the deceased, they came vnto the deceased party, and  
asked him, whether he would be baptised? then hee re-  
plying nothing, the party vnder the bed answered for  
him, saying, that hee would be baptised: and thus they

baptised him for the dead, as if they acted a play upon the stage.

*Hic rodot. Euterp.*

The third ceremony vsed by the Jewes towards the dead party, was the embalming of the corps, which for the maine thereof, it is probable they learned from the Egyptians, for we finde Joseph to be the first that practised it, Gen. 50.2. The Egyptian manner of embalming was thus: They tooke out the bowels of the dead, they cleansed them and washed them with the wine of Dates, & after that againe with Odors: then filled they the bowels with pure Myrrhe beaten, and Cassia, and other Odors (except Frankincense) & sewed them vp. After this, they seasoned the corps hidden in nitre, seventy dayes, not longer: after seventy dayes they washed the corps, & wrapped it in fine linnen cloth gummed, which gumme the Egyptians often vsed in stead of Glem. The Greeks termed this *περιξενία*. And the vse therof was for the preseruation of the body, that it might not putrifie, and therefore when the funerall obsequies were not long delayed, they vsed another kind of embalming, namely an externall and outward application of Spices and Odours, without the vnbowelling of the corps. This the Greekes termed

*ὑπεραφαλέσια*. This was vsed toward our Saviour Christ, John 19.40.

Sometimes they did vse to Burne the corps, preseruing onely the bones in some vrne or pitcher, Amos 6. 10. But commonly they interred the whole body, and buried it in the earth. The ancient Jewes if they receiued not from their Ancestours, then would they purchase a buriall place themselves, for the buriall of them, and their family. The forme of that place was thus; It was a vault hewed out in a rocke,

hypsurpatum tamen  
in scripturis, lata signifi-  
catione, ad de-  
notandam utram-  
que condituran.  
Intra die Jar occur-  
rit, Gen. 50.26. pro-  
eo, quod in Hebreo  
רְוַיָּהִנְתֵּל Et a-  
romatibus conduie.  
רְוַיָּהִנְתֵּל Et a-

rocke,<sup>1</sup> six cubits long, and foure broad, in which eight other cels or lesser holes (or as some say thirteene) were made, as so many distinct receptacles, or *combes* for the dead bodies to be laid in: As often as they buried any, they were wont to *role a great stone to the mouth of the caue*. The *caue* or *vault* it selfe they termed from the act of buriall, <sup>k</sup> *Keber*, which signifieth a *place of buriall*; or from its forme,

<sup>1</sup> *Magnara, a denne, or caue*. The seueral *cells* or *receptacles* in which the body was laid, they called <sup>m</sup> *cu-*

*cim, graues, toombes*; and the *stone* they named <sup>n</sup> *Go-*

*zel, A rolling stone*. This giueith great light to that in the *Gospell*, *Ioseph tooke the body of Christ, and wrapped it in a cleane linnen cloth, and put it in his new toombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the Sepulcher, Mat. 27.59.*

60. These *caues* or *vaults*, the wealthier sort would paint, garnish, and beautifie at the mouth or entrance of them: hence commeth that phrase, *Sepulchra de-albata, Painted toombes*. As often as they had occasion to mention or speake of any friend deceased, they vsed that in the *Proverbs*, *The memory of the iust is blessed, Prou. 10.7*. Hence the *Rabbies*, in their quotations of any worthy Author deceased, vsually subioyne this honourable commemoration, *Benedictæ memoriae N.Such, or such a one of blessed memory*.

But their vsuall epitaph or inscription vpon their sepulchers, was, <sup>p</sup> *Let his soule bee bound vp in the Garden of Eden, Or in the bundle of the living, Amen, Amen, Amen, Amen, Selati.*

The latter *leuies*, haue beeene strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange Country

אָמֹרָה תְּלִמְדֵד סִדְרֶנְזִיקְן. בָּאוּבָאַתְּבָאַרְכָּא. cap. 6.

סְבָר מִעֲרָה

כּוֹבִיס גָּלָל

זְבּוֹזָנוֹ לְכָרְבָּה Memo-  
ria eius sit in bene-  
dictione.

גְּשֻׁמְתָּה חַלְאָצְרוּה בְּנֵי עֲרֹן

אָאָסְלָה גְּרִירָה Sheindler in

<sup>¶</sup>Solom. Iarchi,  
Gen.47.29.

out of the promised land, he shall not be partaker so much as of resurrection, except the Lord vouchsafe to make him hollow passages vnder the earth, thorow which his body by a continuall volutation and rolling, may be brought into the land of Canaan. The ground hereof, is taken from the charge of Jacob unto his sonne Joseph, that he should not bury him in the land of Egypt, but in Canaan.<sup>¶</sup> For which charge they assigne three reasons. First, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into lice. Secondly, because those who died out of the holy land, should not rise againe without a painfull rolling and tumbling of their bodies, thorow those hollow passages. Thirdly, that the Egyptians might not idolatrously worshipped him.

They made a feast at their burials, which is stiled *The bread of men*, Ezeck. 24.17. And a *cup of consolation*. Jer. 16.7. because it was administered to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

<sup>¶</sup>Gentes quasdam  
corporis partes  
acu vulnerabant,  
vel alias inide-  
bant, atramentum-  
que super ponebant,  
quod in cultum de-  
monum suorum fie-  
bit, praeceperunt ergo  
neullo pacto sicut.  
gentes ferrent car-  
nes suas: quemad-  
modum sacerdotes  
cycleos & deos Sy-  
riorum, ut respiret  
Lucianus. P. Fog.  
Deut. 14.1. Vngui-  
bus oras orfendas  
& pectora pugnis.  
Virg. lib. 4. Eneid.

From those two places last quoted, we may observe that at the buriall of their friends, they vsed these ceremonies which follow, some to testifie, some to augment their grieve. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kinde of instrument. This practice was learned from the Heathens, who were wont not only to scratch their face, but to punch and pricke certaine parts of their body with a needle, and then cover it over with inke, which they vsed as a speciall ceremony in their superstitious worship, and therefore it is forbid, Deut. 14.1. Secondly, *making themselves*

selues bald, which was done diuers manner of wayes; either by shauing their haire, or plucking it off with their hands, or by empoisened plaisters to make it fall off. Other nations were wont to shaue off the <sup>t</sup> haire <sup>Sectis facri impoſuere capillos.</sup> of their head, and to offer it in the behalfe of the dead: they did sometimes shaue their cheeks, sometimes their eye-lids: and this also being an Heathenish custome, was likewise forbidden in *israel*, *Deut.* 14.1. Thirdly, going bare headed that they might cast dust or ashes vpon their heads, signifying thereby, that they were *unworthy* the ground *on* which they went. Fourthly, going bare footed, for their greater humiliation. Fifthly, the couering of their lips, for that was a speciall signe of sorrow, and shame. The Seers shall bee ashamed, &c. they shall all couer their lips, for they haue no answer of God, *Mich.* 3.7. If it be demanded, how they couered their lips? It is thought they did it <sup>t</sup> by casting the skirt of their cloke, <sup>t D Kirubi. &</sup> or garment ouer them. Sixthly, <sup>u</sup> renting their clothes. <sup>Aben Eſra. P. Fag.</sup> Lenit. 4.45. Seuenthly, putting sackcloth about their loynes, *Genes.* 37.34. These were generall tokens of griefe; vsed <sup>u Scissaque Polyxena pallâ Iunenal.</sup> <sup>Satyr. 10.</sup> vpon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their griefe. First, minstrels, who with their sad tunes inclined the affections of the people to mourning. <sup>x Maioris etatis funera ad tubam preferre solebant:</sup>

<sup>x</sup> Of these there were two sorts: Some playing on pipes, others sounding trumpets. At the funerall of Noblemen, or old men, they vsed a trumpet: at the funerall of the common people, or children, they vsed a pipe. In this respect it is said; That *Iesus* when <sup>y Tibia cui teneros manes. Lege Phrygiæ vesta Statim,</sup> hee raised *Iairus* his daughter, cast out the minstrels, <sup>y</sup> Mat. 9. 23. Secondly, women hired to sing at burials for the same purpose, and likewise by outward significations <sup>121.</sup>

fications of sorrow, to moue the company, and more strongly to affect them, call for the mourning women, &c. and send for skilfull women, Ierem. 9. 17. These the Romans called, *Preficas*, quasi in hoc ipsum *prefectas*, Chiefe or skilfull mourners.

## CHAP. II.

## Of their Oathes.

**T**He manner of swearing, was sometimes by lifting vp their hands iowards heauen ; Abraham said to the King of Sodome ; I haue lifted vp my hand unto the Lord; that is, I haue sworne, that I will not take from a threed euene to a shooelatchet, Gen. 14. 22. Vnto which custome the Psalmist seemeth to allude, Ps. 106. 26. He lifted vp his hand; that is, he swore. Sometimes he that took the oath, did put his hand vnder the others thigh, which adu inisted the oath. We read this manner of administration, to haue beeuen vsed by Abraham, Gen. 24. 2. and Jacob, Gen. 47. 29. Which ceremony, <sup>a</sup> some interpret to be, as a token of subiedition : <sup>b</sup> others as a mystery of circumcision, the signe whereof they bore about that place of their body : others more probably thinke it to bee a mysterious signification of Christ the promised seed, who was to come out of Abrahams loynes, or <sup>c</sup> thigh, as the like phrase is vsed, Gen. 46. 26. the soules that came out of Jacobs thigh. Sometimes also, the manner of depositing, was to stand before the Altar, I King. 8. 31. Which was also the custome of the Athenians, the <sup>d</sup> Carthaginians, and the <sup>e</sup> Romans. The obiect of a lawfull oath, was, and is, onely the Lord :

<sup>a</sup> Aben Esra Gen. 24. 2.

<sup>b</sup> Salomon Larchi ibid.

<sup>c</sup> Augustini quest. super Gen. 62.

<sup>d</sup> Alex. ab Alex. lib. 5. c. 10.

<sup>e</sup> Linius dec. 3. lib. 1. It. Vuler. Max. lib. 9 cap. 3.

Iurest <sup>f</sup> et <sup>g</sup> Sa-  
mothracum & no-  
rernum oras Iun-  
nat. Satyr. 3.

Lord: whence he that tooke the oath, was said to confess unto God. Compare Esay 45. 23. with Rom. 14. 11. And the ancient forme of imposing an oath was this, *Giue glory to God, 10s. 7. 19. John 9. 24.* Now God was glorified by an oath, because thereby there was a solemne confession and acknowledgement of Gods omnipresence, that he is present in euery place; of his omniscience, that hee knoweth all secrets; of his truth, that he is a maintainer of truth, and an auenger of falsehood: of his iustice, that hee is willing, and his omnipotency, that hee is able to punish those, that by swearing shall dishonour him. And as the obiect of a lawfull oath was onely God; So it is implied that it was not rashly or vnauidedly to be vndertaken, but by a kinde of necessity imposed, for the Hebrew word יְשָׁבֵן is a passive, and signifieth to be sworne, rathet than to sweare.

In corrupter times they were woot to sweare by the creatures, but the Iewes chiefly by Hierusalem, by the Temple, by the gold of the Temple, by the Altar, and the gift on the Altar. This gift in Hebrew was termed Corban, and it was one of those oathes, which in our Sauiour Christ's time the Scribes and Pharises accounted principally obligatory. If any swore by the Altar, it was nothing: but if any swore by the oblation of the Altar, hee was bound to performe it, Matt. 23. 18. yea although Gods law inioyned honour, and releefe towards parents, yet if they had bound themselves by this oath Corban, that they would not help or releuee their parents, they taught they were discharged. Whence saith their Talmud, *Eucry one ought to honour his Father and Mother except he hath vowed the contrary.* And it is evident,

*& Aliam, porrum  
cepas inter deas  
iure iurando babue-  
runt Aegyptijs. Plin.  
lib. 19. c. 6. Item*

*Iauenalis. Sat. 15.*

*h' Erois p. 7. nray,  
αλλων κα τον ρε-  
λευκον οχην κορ-  
βαν κιλαιειστι.*

*Inter quæ sacra-*

*menta cum quibus-  
dam aliis, etiam  
iurandum quod  
Corban appellatur,  
enumerat Ioseph.*

*contra Apion. lib. 3.*

*p. 147.*

*Talmud Hiero-  
lymit. tract. de votis  
cap. 10.*

Nn

that

**L**'Oath m<sup>is</sup> s<sup>v</sup> D,  
et sc̄iū p̄t m̄-  
ḡz̄ v̄z̄ r̄z̄ v̄z̄  
m̄v̄. l̄c̄īr̄āndo  
so obstringunt, huic  
vel illi locum nihil  
tūros. P̄b̄l̄o Iud. de t̄n̄n̄ the Lord doe so to me, and more also, i S̄.m. 14.44.  
speculib̄s legib̄. p. 595.

that the Jewes did often, by soleimne vowes and  
oathes binde themselues, that they would never doe  
good to such, or such a man. We must furthermore  
know, that vsually to their oathes there was an ex-  
e-  
cration, or conditionall curse annexed, which some-  
times was expressed, as, If I doe not doe thus, and thus,  
Also 1 King. 20.10. Sometimes it is understood, as, I  
haue sworne, if I take from a threed to a shooelatchet,  
Gen. 14.22. then let the Lord do so to me, and more also;  
this, or the like is understood, and maketh the former

I Δωρον, δέ τινες  
επειδη θύμος. Per  
corban, si quic-  
quam tibi prodero: a shooelatchet. In like manner, Psal. 95. I haue sworne  
Interpresit δέ τινες  
Si quisquā: quem-  
admodum δέ τινες ter into my rest, Heb. 3.18. This helpeth the expositi-  
Si quisquam, Mat.  
10.14. & Matt.  
23.18. Et execra-  
zione subaudia-  
sensus evierat. Per  
Corban nihil tibi  
prodero. Ceterum, si quis urget, quod  
in sōne sit xopλav, will be thus; By Corban thou shalt receive no profit by  
non per Corban, re-  
Et xopλav; scien-  
dum, quod simili-  
ellipsis in inaudi-  
formulis non est  
inuictata, binc.

הַבְּעֵד אֶת  
הָנָה  
בְּמִצְלָה  
per do-  
mīclūa hoc. Vid.  
Draſum de tribus  
frātū. cap. 17.

part of the oath, to sound negatiuely; as if Abraham  
had said, I haue sworne, I will not take from a threed to  
a shooelatchet. In like manner, Psal. 95. I haue sworne  
if they shall enter into my rest: that is, They shall not en-  
ter into my rest, Heb. 3.18. This helpeth the expositi-  
on of that difficult place, Mat. 15.5. which we reade,

1 By the gift that is offered by methou maist haue pro-  
fit: but if we conceiuē it thus, according to the forme  
of the oath Corban; By Corban if thou receiuē any pro-  
fit by mee: and vnderstand the execration implied,  
Then let God doe thus and much more to me, the sense  
will be thus; By Corban thou shalt receive no profit by  
me. This exposition is as agreeable to the scope of  
the place, as it is to their forme of swearing; and  
plainly sheweth how the Pharises, by their traditi-  
ons, transgressed the commandement of God. For  
God commanded, saying: Honour thy father and thy  
mother. But the Scribes and Pharises said: Whosoeuer  
should say to father or mother, seeking releefe, By  
Corban thou shalt receive no profit from me, he was  
discharged.

## CHAP. VII.

Of their writing, their Masorites, and  
their worke.

**V**riting, in no nation came to its perfection on a sudden, but by degrees: The opinions of the ancient, concerning the authors and inventors of letters, are different. Some say <sup>a</sup> Cadmus brought the vse of letters into Greece; others say, <sup>b</sup> Palamedes: some say, Rhadimanthus brought them into Assyria: Memnon into Egypt: Hercules into Phrygia: and Carmen into Latium. Likewise some say the Phenicians had first the knowledge and vse of letters.

<sup>a</sup> Plin. lib. 7. cap. 55.  
Diodor. Sicul. lib. 6.  
cap. 15.

<sup>b</sup> Servius lib. 2.

Aeneid.

<sup>c</sup> Alex. Genial. l. 2.  
cap. 30.

Phenices primi (famæ si credimus) ausi,  
Mansuram rudibus vocem signare figuris;

Lucan.

Others say the <sup>d</sup> Ethiopians: others the <sup>e</sup> Assyrians. But vpon better grounds it is thought, that <sup>f</sup> Moses first taught the vse of letters to the Iewes, and that the Phenicians learned them from the Iewes, and the Grecians from the Phenicians.

<sup>d</sup> Diodor Sicul. l. 4.

<sup>e</sup> Plin. l. 7. c. 56.

<sup>f</sup> Euseb. prepar.

Ewang. l. 18.

In like manner, the matter vpon which men wrote, in ruder times was different. Some wrote on rindes of trees, whence Liber, signifying originally a rinde of a tree, is now vsed for a booke: some wrote on tile-stones with a bone in stead of a pen: some on Tables; this last was chiefly in vse among the Iewes, the Decalogue was written in two tables of stone. Again, write these things vpon a table, Es. 50. 8.

*επι μνήσις*, saith the Septuagint, as if the writing tables at that time were made of box treee. They vsed not then pens or quils, but a certaine instrument or punch, made of iron or steele, called *stylus*, it was sharpe at one end, for the more conuenient indenting or caruing of the characters ; and broad at the other, for the scraping or blotting out what had been written;

*Erasm. in adag.* whence sprang that prouerbiall speech : *In aertere stylum, To unsay what he hath said, or to blot out what he hath written: Scribe stylo hominis : write with the pen of man, Es. 8.1.* Afterward before they came to binde vp bookees in manner as now we haue them, they wrote in a *roll* of paper or parchment, which sometimes was ten cubits broad, and twenty long, *Zach. 5.2.* This they called *מגילה* Megilla in Hebrew, from *Galal*, to role; *Volumen* in Latine; in English a *volume*, from *voluo*, to role. In the *volume* of the Booke it is written, *Psal. 40.7.* And Christ closing the Booke, gaue it to the Minister, *Luk. 4.20.* the word is *πλιξας*, *complicans*, folding, or rolling it vp. And verl. 17. *ἀντιπλιξας*, *Explicans*, unfolding, or opening it:

*I Baxtorf. institut. epist. p.4.* These volumes were written not with one entire continued writing, but the writing was distinguished into many *spaces*, *columnes*, or *platformes*, like vnto so many *Areae*: these platformes, filled with writing, were instead of so many *pages* in a booke: and thus wee are to vnderstand that, *Ierem. 36. 23.* When *Iehudi* had read three or four leaues, bee cut it with the pen knife, &c. These leaues, were nothing else but such *spaces* and *platformes* in the *roll*. After this manner the *Iewes* reserve the law written in such *rolls* and with such *spaces* in their *Synagogues* at this day.

It is much controuersed, whether the *Jewes* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*; for the vnderstanding of which, it will be needful, *First*, to enquire who the *Masorites* were; *Secondly*, what their worke was; and then to deliuere in a proposition what may be probably thought in this point.

*First*, concerning the *Masorites*, wee are to know that **רֹאשׁ** *Masar* signifieth *tradere*, *to deliuere*: and *Masora* a *tradition*, deliuered from hand to hand, to posterity without writing, as the *Pythagoreans* and *Druides* were wont to doe; but by the figure *Synecdoche*, it signifieth those *criticall notes* or *Scholion*, written in the margine of the *Bible*, and those that were the authors of those *criticall obseruations* were termed *Masoritæ*, *Masorites*. Concerning these authors who they were, there are two opinions.

*Some* thinke that they were certaine learned *Jewes* living in the city *Tiberias*, they termed them *Sapientæ Tiberiadis*, *The wise men of Tiberias*. These wise

<sup>k</sup> Aben Esra. vid.  
Buxtorf. commente  
*Masor. c. 3.*

*men* are thought to haue added these *marginall notes*

vnto the *Hebrew Bibles*, <sup>l</sup> sometime after the finish-  
ing of the *Babylon Talmud*, which was about the  
yeare of our *Lord*, 506. This opinion is vnlikely for  
these two reasons. 1. <sup>m</sup> Because wee cannot finde in  
histories, the continuance of any *College* or *schoole*

<sup>l</sup> Elias Levita in  
prefat. tertia. l.  
*Masoretb. hamma-*  
*soreih.*

<sup>m</sup> Buxtorf. in com-  
ment. *Masor. c. 7.*

in *Tiberias* so long, but rather that *degrees in learning*  
ceased there, within foure hundred yeares after our  
*Sauior his birth*. 2. <sup>n</sup> In both *Talmuds* mention is  
made of the *Masora*, and the things contained there-  
in. Others therefore more probably say, <sup>o</sup> that the

<sup>n</sup> Buxtorf. in com-  
ment. *Masor. c. 8.*

<sup>o</sup> R. Asarias. R. Ge-  
dalia. Buxtorf. in  
comment. *Masor. c.*

held by *Esra*, *Haggi*, *Zachary*, *Malachi*, and diuers

others assembled for the reformation of the Church, after their returne from Babylon; they are called *Viri Synagogæ magnæ*. This Councell continued at least forty yeares; for Simeon the iust, who went out in his Priestly robes, to meet and pacifie Alexander the Great, comming in hostile manner against Ierusalem, <sup>¶</sup> was the last of that Councell, and that was aboue three hundred yeares before the birth of our Saviour, Esra was the President or chiefe of this Councell, he was of such repute among the Jews, that they parallelled him with Moses, saying, <sup>¶</sup> *Dignus erat Esra, quod data fuisset lex per minus eius Israel, si non præcessisset eum Moses.*

In the second place, we are to consider the worke, what the men of this great Synagogue, being the true *Masorites* did; their worke may be reduced to these particulars. 1. When this great Councell was assembled, they, among whom Esra was chiefe (who was assisted with the inspiration of Gods Spirit), determined what bookes were *Canonicall*, what *spurious* and *Apocryphall*. Secondly, the *authentique* and *Canonicall* bookes were purged by them, of all errors crept into the Text in time of their captivity. Thirdly, they digested the old Testament into twenty two bookes, according to the number of the Hebrew letters. Fourthly, they distinguisht it into great sections and verses: for though the law was not so confusedly written, without any space or note of distinction betweene word and word, that it seemed all one continued verse, or as the *Kabbalists* speake, תְּבָאָתָה *Theba achath*, one word, vntill the time of the *Masorites*; yet it was not so distinguisht into sections, and verses, as now we haue it. Fifthly, They added

<sup>¶</sup> *Nuxors. in comment. Masor. c. II.*  
<sup>¶</sup> *Tertullian. l. de babi. muliebr.*  
<sup>¶</sup> *Chrysostom hom. 8. ad Hebreos. Irineus aduers. baref. lib. 3. c. 25. Augustin. de mirab. scire script. l. 2. circa f. nem.*  
<sup>¶</sup> *Genebrard. l. 2. Chronolog.*

added their censures and criticall obseruations, concerning the irregularity of many words, in respect of the vowels and accents. Sixthly, they numbred the verses, words, and letters of euery booke, to prevent all possibility of corrupting the Text in future times, for now they say the gift of prophecy should cease. Lastly, they noted the different writing, and different reading : for the vnderstanding of which wee must know, that in the Hebrew text, many words are written with more, many with fewer letters, than they are pronounced ; " many words written in the text, which are not pronounced, &c. In the margine the difference is expressed, whence the difference in the text they terme בְּרִית כְּתִיב, *Scriptionem*, the writing ; the difference in the margine they terme קְרִי, *Keri*, *Lectionem*, the reading : because they doe reade according to that in the margine. \* This difference is thought by some to bee a correction of the Bible, according to severall copies after their returne from Babylon, but that it is of divine authority, containing many mysteries knowne to Moses, and the Prophets successiuely (though many of themi vñknowne to our age) and that it was not any correction, but the difference it selfe primarily and purposelly was intended by the Prophets, and holy pen-men of the Scripture, evidently appeareth by the diuersity of readings in those bookes, which were written by Haggie, Zachary, Malachy, Daniel, and Esra, they being the Authors of their owne bookes, needed no correction at that time themselves being present, yet in them this different reading is vsed.

In the ithird place, the proposition followeth, namely, Seeing that the *Masorites* passed their censure

u Suni obo voces,  
que scriptae sunt in  
textu, sed non te  
guntur, quas ad  
ducit *Masore*  
*Ruth.3.12.*

\* contra hos dispu-  
tat Elias Lenita in  
prefat. 3. l. Maso-  
reib. han. masor. th.

on many words for their irregularity in their vowels and accents; therefore, The vowels originally were not from the Masorites, but of the same antiquity with their words; and in truth, otherwise they had beene a body or carcasse without a soule.

## CHAP. VIII.

Israels pitching of their tents, or of  
their camps.

**W**Hiles the *Israelites* wanded thorow the Wilderness, their Church was a Tabernacle, and their habitations Tents, so that their whole Campe might be termed a moueable City. It was diuided into three parts. In the centre or middle of all, was the Tabernacle it selfe, with its courts, this they termed the Campe of the Diuine Maiesty. Next round about, pitcht the Priests and Leuites, to whom the charge of the tabernacle belonged, (and therefore the nearest adioyning place of habitation, might be the conuenientest for them) this was called the Campe of Leui. In the vtter parts round about Leui, the twelve I. ihes pitcht their tents, this they termed the Campe of Israel. The first Campe resembled a great Cathedrall Church with its Church-yard. The second, a priuileged place about the Church, as it were for Colleges for the habitation of the Clergy. The third, the body of a City, wherein the townesmen or laity dwelt. The forme of the whole, is <sup>Vxellid. Num. 2.3.</sup> probably thought to bee founesquare, some say twelve miles long, and twelve miles broad.

In the Easterne part pitched these three tribes, *Iudah, Issachar, and Zabulon*. On the Southside, *Ruben, Simeon, and Gad*. On the West, *Ephraim, Manasses, and Benjamin*. On the North, *Dan, Asher, and Napthali*: and these made vp the outward Campe, termed the *Campe of Israel*. Betweene each tribe, in euery one of those foure quarters, there were distant spaces like streets, where there was buying and selling as in a market, and tradesmen in their shops, in

<sup>b</sup> manner of a city leading to and fro. This *Campe* is thought to be round a mile distant from the tabernacle, that is, a Sabbath dayes iourney, & this is gathered from *Josh. 3.4.* where the distance between the people & the Arke, is commanded to be two thousand cubits.

After this, pitched the *Campe of Leui*: In the Easterne part *Moses, Aaron, and the Priests*: In the South, the *Cohathites*: in the West, the *Gershonites*: in the North, the *Merarites*.

In the middle was the *Campe of the Diuine Maiesty*. Vnto this *Dauid alludeth*; God is in the middest of her, she shall not be moued, *Psal. 46.5.*

After the same manner, the parts of the City *Ierusalem* were distinguished, when the common wealth was setled.<sup>a</sup> From the gate of *Ierusalem*, to the mountain of the Temple, was the camp of *Israel*: from the gate of the mountaine of the Temple, to the gate of the Court (which was otherwise called *Nicanors gate*) was the *Campe of Leui*: from the gate of the Court, & forward, was the camp of the *Diuine Maiesty*.

Furthermore wee are to know, that the twelve Tribes had betweene them foure principall banners or standards, three Tribes to one standard, for which reason, the Church is said to bee terrible as an army

Oo with

<sup>b</sup> O dervite & λη, ο πολει μετα-  
νιστην και κα-  
δην επικεν εωκει.  
Ioseph. l. 3. Antiq.  
c. 11. p. 97.

Tradunt Hebrei,  
filios Israelia ca-  
strametatos fuisse in  
circitu tabernacu-  
li, ut unum millia-  
re interfuerit (i.)  
spacium mille pas-  
uum, & hoc erat i-  
ter Sabbati. P.  
Fag. NMM. 2. 3.

<sup>a</sup> Maimon. in Belb-  
babchirab cap. 7.  
§. 11.

with banners, Canticl. 6.4. The Hebrew word Banner,  
 ε' Ανδρεμος ἐχ'. Num. 2.2. the Greeke translateth ε' Order ; and so the  
 ψυχη τοι ταγη. Chaldee calleth it τεκε (a word borrowed of the  
 εα αυτε).  
**f נָכַר עַל טקסיִה**  
 quisque iuxta ordinatam suam aciem  
 3 Ionathan Vzel.  
 Numb. 2.3.

<sup>b</sup> Dicunt in vexillo  
 Ruben fuisse ima-  
 ginem hominis : in  
 vexillo Iehudah,  
 imaginem leonis : in  
 vexillo Ephraim,  
 imaginem bouis : in  
 vexillo Dan, imagi-  
 nem aquile P. Fag.  
 Num. 2. Aben Efra  
 ibid.

<sup>i</sup> Angeli ex hoc  
 versu definiri pos-  
 sunt Sunt enim  
 spiritus intelligentes  
 ut homo, poten-  
 tes ut Leo, ministra-  
 torij ut Bos, & ce-  
 teres ut Aquila.  
 Tremel. in Ezek. 1.

<sup>k</sup> Hieronym. ad in-  
 tiam sui commenta-  
 rij. in Mat. II. Gre-  
 gorius homi. 4. in  
 Ezek. Ab Hierony-  
 mo dissentit D. Au-  
 gustinus in Mat-  
 theo, & Marco,  
 nam in leone Mat-  
 theum, Marcum. in

ambituum. Augu-  
 stini de consensu E-

Greeke) order : Whence the Apostle taketh  
 his phrase, Euery man in his owne order , i Co-  
 rinth. 15. 23.

Euery banner was thought to bee of three colours,  
 according to the coulours of the precious stones in  
 the brest-plate, bearing the names of their Patri-  
 archs. But this proportion will not hold in all, seeing  
 Levi (who is not here among the other Tribes) was  
 in the brest-plate one of the twelue ; and Joseph there  
 graued on the Beritt, hath here two tribes, Ephraim,  
 and Manasses, vnto whom two colours cannot bee  
 allowed from the brest-plate.

Each banner had his severall motto, or inscription.  
 In the first standard was written, from Num. 10. 25. Rise  
 up Lord, and let thine enemies be scattered, and let them  
 that hate thee, flee before thee. <sup>b</sup> It is moreouer taught  
 by the Hebrewes that each standard had a distinct  
 signe engrauen in it. Rubens standard had the image of  
 a man : Iudahs the image of a Lion : Ephraims the  
 image of an Oxe : and Dans the image of an Eagle.

These same four creatures are vsed by Ezekiel <sup>c</sup>  
 10. to describe the nature of Angels. Euery Cheru-  
 bim is said to haue four faces ; the face of a man, to  
 shew his vnderstanding; of a Lion, to shew his power,  
 of an Oxe, to shew his ministratory office; of an Eagle,  
 to shew his swiftnesse in the execution of Gods will.  
 The same description of Angels you may finde, Re-  
 beccine putat ad-  
 uel. 4. 6.

By the same four, in the opinion of many of the  
 Evangelist. lib. I. c. 6. <sup>k</sup> Fathers are shadowed forth the four Evangelists.  
 The

The man shadowed S. Matthew, because hee beginneth his Gospell with the generation of Christ, according to his humanity : The Lion Saint Marke, because he beginneth his Gospell, from that voice of the Lion roaring in the wildernesle, *Vox clamantis in deserto* : The Oxe Saint Luke, because hee beginneth with Zacharias the Priest : And the Eagle Saint Iohn, who soaring aloft, beginneth with the Diuinity of Christ.

Thus haue we seene how they pitcht their Camps; their marching followeth: and here wee are to consider: First, their marching in their iourneys thorow the wildernesle. Secondly, their marching in their battels.

Concerning their marching in their iourneys, they either moued forward, or abode still, according to the mouing or standing of the cloud, which conducted them: The manner thereof is described, Numb. 10. and summarily we may view it thus: when God took vp the cloud, Moses prayed, and the Priests with trumpets blew an alarme, then Iudah the first standard rose vp, with Issachar and Zabulon, and they marched foremost; then followed the Gershonites and Merarites, bearing the boords and couerings of the Tabernacle in wagons. The trumpets sounded the second alarme, then Ruben, Simeon and Gad rose vp and followed the Tabernacle; and after them went the Cobathites, in the midst of the twelue Tribes, bearing on their shoulders, the Arke, Candlesticke, Table, Altar, and other holy things. At the third alarme, rose vp the standard of Ephraim, Manasses, and Beniamin, and these followed the Sanctuary, vnto this David hath reference, when he prayeth, Psal. 80. 2. Be-

fore Ephraim, Benjamin, and Manasses, stirre vp thy strength, and come and saue vs. At the fourth alarme, arose the standard of Dan, Asher, and Naphtali; and to these was committed the care of gathering together the lame, feeble, and sicke, and to look that nothing was left behinde: whence they were called the gathering host, Iosb. 6. 9. vnto this, David alludeth; When my Father and my Mother forsake me, the Lord will gather me, Psal. 27. 10.

Concerning their marching in warre. First, the Priests sounded the alarme with trumpets, Numb. 10. 9. this they termed<sup>1</sup> Terughah. Secondly, one Priest was selected out of the rest, to stirre vp the hearts of the people, and by a kinde of hortatory Oration, to encourage them to the warre, Deut. 20. 2. him they called Vnctum belli, The anointed of the battell. Thirdly, they marched on by fife and fife in battell aray, Exod. 13. 18. so the<sup>m</sup> originall signifieth in that place.

In the last place, we are to consider how they were to deale in besieging a Towne, for the conceiving whereof, note these two propositions.

1. They were to offer peace vnto all forreiners, and Canaanites, Deut. 20. 10. And this is clearely signified, Iosb. 11. 19. There was not a City that made peace with the children of Israel, saue the Hivites, the inhabitants of Gibeon, all other they tooke in battell. For it was of the Lord to harden their hearts. Yet here Moab and Ammon are excepted, Israel must not seeke their peace, Deut. 23. 6.

2. They were to make couenant with none of these seven Nations, Deut. 7. 2. Exod. 23. 32. & 34. 14. With forreiners they might, Iosb. 9. 7. peraduenture you dwell

הַרְוָעָה  
Clangor, Vocisera-  
tio. Hebrei dupli-  
cem clangorem esse  
statuant alterum-  
que vocari.  
הַקְרִיעָה  
alterum  
הַרְוָעָה  
quorum illa equa-  
bilis est vox, hic ei-  
tus con: ifusque fra-  
gor: illa ad conuo-  
candos catus, hic ad  
accendendos mili-  
tum animos facit.  
הַמּוֹשִׁים

dwell among vs, and how shall wee make a couenant with you? Not, how shall we make peace with you.

Some may question, what the difference was betweene making peace, and making a couenant? I answer, twofold. 1. The making of peace was a naked stipulation, or promise mutually made, for the laying aside of all hostile affections towards each other, whereby life on both sides might bee secured: Making a couenant, was a solemne binding of each other to performance of this mutuall promise, by outward ceremonies of cutting a beast in twaine, and passing between the parts thereof, *Ier. 34.18.* as if they would say; *Thus let it be done to him, and thus let his body be cut in two, who shall break this couenant.* Secondly, peace was not concluded by the Israelites, but onely vpon these termes, *that the people should become tributary unto them,* *Dent. 20.11.* The making of a couenant was vpon equall termes, without any condition either of tribute or seruice, as is gatherable from the couenant made by *Ioshsua* with the Gibeonites, where there is no mention of any condition at all, *Iosb. 9.*

This difference seemeth to me warrantable, and serueth to reconcile many places of Scripture, as where God saith; *offer peace to all: and make a couenant with none.* Secondly, it sheweth the fraud of the Gibeonites to bee greater than is commonly conceived, for they sought not peace simply, but a couenant. *Make a league with us,* *Iosb. 9.6.* Thirdly, it salueth that common obiection, made in defence of vnadvised oathes, to proue them obligatory, though unlawfull. The argument is framed thus: *The couenant which Ioshsua made with the Gibeonites vnadvisedly.*

*n Hæc est causa cur  
Hebrei Fædus fa-  
cere, dicant.*

*ברוחה כריה*  
(i.) *Dividere, aut  
dissecare fædus:*  
*quemadmodum a-  
pud Latinos, dici-  
tur Percutre se-  
dus, que locatio  
fluxit ab antiquo  
sæderis faciendimo-  
re. Sacerdos enim  
feriebat porcum sili-  
ce, dicens, Sic à Io-  
ue seriatur is, qui*

*sæcnum hoc frege-  
rit fædus, ut ego  
hunc porcum feria.*

*Linius Decad. 1. lib.*

*1. pag. 17.*

was unlawfull: but that was obserued by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1. Therefore, &c. I say it salueth that obiection, because if we diligently obserue Ioshuahs practice, we shall finde vnaudised oathes to be so farre, and only so farre binding, as they agree with Gods word. Gods Word required the Gibeonites should haue their liues secured, because they accepted peace; thus farre therefore the covenant was still of force: Gods word required, that the Canaanites after the acceptation of peace should become tributary; here the covenant was not offorce, and therefore Ioshuah made them hewers of wood, and drawers of water, *wch* is a kind of tribute in the language of the Scripture, a tribute of the body, though not of the purse, in which sense the Egyptian task masters, are in the originall called tribute masters, Exod. 1. 11.

## C H A P. IX.

## Their Measures.

**M**easures in use among the Hebrewes, and so among all other Nations, they are of two sorts: some Mensuræ applicationis, measures of application, as a span, a cubit, a yard, and the like. Secondly, Mensuræ capacitatis, Measures of capacity, as pints, quarts, pecks, bushels, &c. Measures of application, mentioned in Scripture, are these that follow; in which that there might bee no deceit, the ground of these measures, was the breadth of so many, or so many barley cornes middle sized laid by one another. יתך Etsbang, Digitus, A finger; an inch.

one

\* It containeth the breadth of six barley cornes ioyned together where they are thickest: though in round reckoning, it goeth for an inch, yet in accurat speaking \* four fingers make three inches. Of this there is mention, *Ierem. 52.21.*

<sup>a</sup>Arias Montanus.  
Thubal Cain.

*Palmus*, this was two-fold; *Palmus minor*, and *Palmus maior*. The lesser containeth the breadth of four fingers, (i.) three inches: the Hebrews terme it, *הַמֵּת Tophach*, the Greeks *μαυσίδα*: the greater is termed *זָרֶת Zereth*, by the Greeks *στάδιον*; in Latine, *Spithama, & Dodrans*. It containeth the measure that is betweene the thumbe and the little finger stretcht out, *A spanne*.

\* Quatuor digitii  
constituant tres pol-  
lices. Franc. Junius  
in Ezek 40.5.

**סְעִיר Pagnam, Pes, A foot.** It containeth <sup>b</sup> twelue inches.

<sup>b</sup> Quatuor palmos  
scil. minores. Pet.  
Martyr. I. Reg. c. 6.

**אַמָּה Anima, Cubitus, A cubit.** We shall finde in Authors mention of four kinds of cubits. 1. *Cubitus communis*, this was the measure from the elbow to the fingers end; it contained a foot and halfe. or halfe a yard, it is called the *common cubit*. 2. *Cubitus sacer, An holy cubit*, this was a full yard, containing two of the common cubits, as appeareth by comparing *1 King. 7.15.* with *2 Chro. 3.15.* In the first place the pillars are reckoned each of them eighteen cubits high: in the second place, they are reckoned five and thirty cubits high; which together with the basis, being one ordinary cubit high, doubleth the number; so that the first text, is to be vnderstood of *holy cubits*: the secōd, of *common cubits*. 3. *Cubitus regis*; the *Kings cubit*; this was <sup>c</sup> three fingers longer than the common cubit: Whereas the common cubit is termed *cubitus viri*, <sup>c Herodot. lib. 2. in</sup> *descript. Babyl.* the *cubit of a man*, *Deut. 3.11.* *Onkelos* doth improp-  
erly terme it *cubitum regis*, the *Kings cubit*: Lastly,

the

<sup>d</sup> Orig. hom. 2. in  
Genes. It August.  
de Ciuitat. Dei. lib.  
15. cap. 27.

<sup>e</sup> Quinos palmos.  
<sup>f</sup> Sex palmos.

\* Tremelius in  
h. nc locum.

tis dor.

there was cubitus geometricus, A geometricall cubit, it contained six common cubits, <sup>d</sup> and according to these cubits; it is thought that Noahs Arke was built.

Some make the difference betweene the cubit of the Sanctuary, and the common cubit, to be thus : The common cubit, they say contained <sup>e</sup> fifteene inches ; the holy cubit <sup>f</sup> eighteene inches. But that the holy cubit contained two common cubits hath beene euidently proued, and it is probable, that those who make the difference to be only three inches, haue mistaken the Kings cubit for the holy cubit.

שְׁבֵד Chebel, Funiculus, A line or rope. The iust length thereof is vnknowne, the vse thereof, was to measure grounds, whence it is sometimes taken for the inheritance it selfe. The lines are fallen to mee in pleasant places, Psal. 16. 6. That is, mine inheritance.

קָנֵה Kaneh, Arundo, the Reede. The vse of this, was to measure buildings ; the length thereof was six cubits and an hand-breadth, Ezek. 40. 5. The cubits in this place, are \* interpreted Kings cubits : it was lesse liable to deceit than the rope, because it could not bee shortned, or lengthened, by shrinking or stretching ; hence the Canon or rule of the holy Scripture is mystically typed out by this Reede, Ezek. 40. And Reuel. 21. 15.

To these may bee added other measures, where-with they measured their wayes, and walkes. The least of these was צָגַד Tsagad, Passus, A pace.

Στάδιον, Stadium, A furlong. It is often mentioned in the New Testament, not at all in the Old. <sup>s</sup> It contained one hundred twenty five paces, which is the eighth part of our mile. Some thinke ir to be called so ἀπὸ τῆς στάσεως, from standing, because Hercules ran so much

much ground, before he stood still.

*Miliarium*, A mile: it containeth with vs a thousand paces, but much more among the Hebrewes. Their word בָּרָה Barah, translated often *Miliarium*, properly signifieth A dinner or meale; and being applyed vnto iourneys, walkes, or wayes, it signified so much ground as vsually is gone, or conveniently may be trauelled in halfe a day, betweene meale and meale, or bait and bait. The word is read, Gen. 35.16. When therewas (כִּבְרָת הַאֲרֵץ Cibrath haarets) about halfe a dayes iourney of ground. The Greeke is that place hath anvncouth word χαράδρι. doubtlesse it was made from the Hebrew *Cibrath*, and signifieth halfe a dayes iourney.

Their measures of capacity, termed *Mensurae capacitytatis*, were of two sorts. Some for dry things, as corne, seed, &c. Some for liquid things, as Wine, Oyle, &c. In both that there might bee a iust proportion obserued, all their measures were defined by a set number of hen egges bushels of a middle size.

In my paralelling of them with our measures, where I speake of Bushels, Halfe-Bushels, Peckes, &c. I am to bee vnderstood according to winchester measure, as we phrase it, such a bushell containeth eight gallons. Where I speake of Gallons, Pottles, Quarts, &c. I am to be vnderstood according to our Ale-measure, thereby I auoid fractions of number.

כֶּפֶת Kab, Kabus, A Kab. This contained twenty fourre egges, it held proportion with our Quart. The least measure mentioned in Scripture, is the Fourth part of a Kab, 2 King. 6. 25. The famine in Samaria was so great, that a fourth part of a Kab of doves dung was sold for five pieces of siluer. The Rabbines haue

עִירָה קְבֵץ  
שִׁיחָה וּרְרִי

לְעוּלָם  
הַשְׁעָה נְטוּלָה  
בְּשִׂיבָה

Vid. Box iij. s. lexic.

תְּרֵה

\* Alsted. præcoz.

iheul. lib. 2. p. 582.

\* Vid. Buxtorf.

קְבֵבָה

ex opere R. Alphes.

traetat. de pasch.

cap. 5. fol. 176.

\* Arias Montan.

Zubal. Cain.

c Epiphanius. de men-  
sura. & Ponderib.

a Proverbe, That <sup>b</sup> ten Kabs of speech descended into the world, and the women tooke away nine of them.

<sup>c</sup> עֶמֶר Omer. It contained \* one Kab and an halfe, and a fifth part of a Kab, that is, Three pints and an halfe pint, and a fifth part of an halfe pint. It was the tenth part of an Ephah, Exod. 16. 36.

<sup>d</sup> סָאה Seah, σάιν, Satum, the Latine Interpreters commonly render it by Modius. It contained \* six Kabs, that is, A gallon and halfe. We translate the word in generall A measure: To morrow this time a measure(that is, a Satum) of fine flower shall be sold for a Shekel, 2 King. 7. 1.

<sup>e</sup> אֱפָה Ephah. It contained <sup>d</sup> three Sata, that is, halfe a bushell and a pottle.

<sup>f</sup> לְחֵכָה Lethec. It contained \* fifteene Modios (i.) Sata; that is, two bushels, six gallons and a pottle. Mention of this is made, Hos. 3. 2. It is there rendred in English, halfe an Homer.

<sup>g</sup> חָמָר Homer. It is so called from <sup>h</sup> חָמָר Chamor, Asinus, an Ass; because this measure contained so much graine or corne, as an Ass could well beare. It contained ten Ephahs, Ezek. 45. 11. that is, Forty five gallons, or five bushels and five gallons.

<sup>i</sup> כָּר Cor, Corus. The Cor and the Homer were of the same quantity, Ezek. 45. 14. It was not onely of liquid things, Luk. 16. 7.

These measures of which we haue spoken hitherto the Hebrewes vsed in measuring of dry things: Three other measures there were, which they vsed for liquid or moist things.

<sup>j</sup> גָּז Log. It contained <sup>k</sup> six egge-shels. It was of the same quantity as the fourth part of a Kab, Halfe a pinta.

Buxtorf. in loco  
superius citato.

**יְהָנָה Hin.** It contained the quantity of <sup>g</sup> seuenty two egg-shels, so that it was of our measure three quarts.

**בָּתֵּח Bath, בָּתֶּה,** Bathus, the Bath. It was of the same capacity with the *Ephah*, the tenth part of an Homer, Ezek. 45. 14. The Latine interpreters commonly render it *Cadus*. <sup>b</sup> Hierome writing vpon Ezekiel, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur bathus, siue vadus.* I sometimes thought there had beeene some error in the print, namely *Vadus* put for *Cadus*: But new I finde the Greekes to vse both *βάθος*, and *βατός*, for this measure, and from the last of these Greeke words, that ancient Father reades it *Vadus*. Sometimes our English renders it in generall *A measure*, Luke 16. 6. It contained fourre gallons and an halfe.

All these measures were proper to the Hebrewes; I finde three others mentioned in the N. T. taken from other Nations.

**Σέξτης, Sextarius.** We English it in generall, *A pot*, Marke. 7. 4. <sup>i</sup> it was of the same quantity with the *Log*, if we understand it of the Romane *Sextarius*. It was somewhat more, if wee understand it of the Attick *Sextarius*, *vndecim Attici sextarij & quabant Romanos duodecim.* In probability we are to understand the Romane measure, so that it contained six egges, that is, halfe a pint.

**χειρίξ, Chenix.** A measure, Reuel. 6. 6. It signifieth properly that measure of corne, which was allowed seruants for their maintenance every day. Whence was occasioned that speech of Pythagoras; *Super Chænice non sedendum*; that is, wee must not rest vpon the prouision which sufficeth for a day, but we must take

<sup>4</sup> Budeus de asse.  
lib. 5.

care for the morrow. It contained<sup>5</sup> fourre Sextarij, that  
is, A quart.

<sup>1</sup> Budeus de asse.  
lib. 5.

Mētrēs, Metrets, Ioh. 2.6. It is translated A Firkin.  
It was a measure in use among the Athenians.<sup>1</sup> It  
was of the same quantity with Cadus, and Cadus (as  
before was noted) was equall to the Hebrew Bath, so  
that it contained fourre gallons and an halfe.

## CHAP. X.

## Their Coynes, first of brassen Coines.

**T**HAT they might haue iust Coines and  
weights, they weighed both them and their  
weights by barley cornes.

<sup>אַמְלָה</sup>, Minutum, A mite, Luke 21.20. Mark. 12.  
42. The latter Hebrewes call it פְּרוֹתָה the Syriake  
שְׁמֵן (i. Octana, the eighth part of Assarium.)<sup>m</sup> It  
weighed halfe a barley corne. It valued of our money,  
three parts of one c.

תְּרִטְמָה  
מִשְׁקֵל חֶצְבָּה  
שְׁעָרָה  
Mosis Korsens. fol.  
824 Col. 4.

Kospars, Quadrans, A farthing. It was a Roman  
coine, weighing a graine of barley, it consisted of two  
mites. The poore widow threw in two mites, which  
make afarthing, Marke 12.42. by consequence it va-  
lued of ours c.

<sup>n</sup> Drusius in pra-  
ter. Lyc. 12.39.

<sup>o</sup> Anterior, Assarius, vel Assarium. It was a Roman  
coine weighing fourre graines. The Rabbines call it  
אַסְסָרִי Isor, and say that it containeth \* eight mites.  
Of this wee reade, Matth. 10.29. Are not two spar-  
rowes sold for (an Assarium) our English readeth it  
for a farthing? It valuereth of ours in precise spea-  
king, q<sup>2</sup>-q.

Their

## Their siluer Coines.

**גֶּרָה** Gerah. It was the twentieth part of the Shekel of the Sanctuary ; A Shekel is twenty Gerahs, Exod. 30. 13. It was the least siluer coine among the Hebrewes; It valued of ours 1 ð. ob.

**אֲגָרָתָה** Agorath. Wee English it in generall, a peece of siluer, 1 Sam. 2. 36. But it appeareth by the Chaldee Paraphrase, that it is of the same value with Gerah, that Paraphrase renders both **מְגַנָּה** Megna, by the Greeke they are both rendered ὁλός, the value thereof therefore is 1 ð. ob.

**קֵשֶׁתָּה** Keshita. The word signifieth a lambe, and is vsed for a certaine coine among the Hebrewes, on the one side whereof the image of a lambe was stamped, our English reades it in generall a peece of money. Jacob bought a parcell of a field for an hundred peeces of money, Gen. 33. 19. In the originall it is for an hundred lambs. But it is apparent, that Jacob paid money; for S. Steuen saith, he bought it for money, Act. 7. 16. In the iudgement of the Rabbins, it was the same that <sup>n</sup> Obolus, <sup>o</sup> twenty of them went to a Shekel; So that the value thereof was 1 ð. ob.

**כִּסְף** Cestph, *ἀργυρίον*, Argenteus, a peece of siluer ; as the Romans numbered their summes by Sesterces, in so much that Nummus is often-times put absolute-<sup>19.</sup>ly, to signifie the same as Sestertius; so the Hebrewes counted their sums by Shekels, and the Grecians by Drachmæ, hence Argenteus, A peece of siluer, being put absolutely in the Bible, if mention in that place be of the Hebrew coines, it standeth for a shekel, and valueth 2 £. 6 ð. if it stand for the Shekel of the Sanctuary : if it stand for a common Shekel, then it valu-

<sup>n</sup> R. Solom. Gen. 33<sup>o</sup> 19. R. David. in

lib. radic. 18 Leui

ben Gers. Gen. 33.

Drus. ad diffic.

loc. Gen. p. 119.

ethi 1 S. 3 D. But if mention bee of the Greke coines, as Att. 19. 19. then it signifieth the Attick Drachma, which valueth of our money 1 D. ob.

*P Brecrewood; de  
num.*

*תְּרוּן רָוִין*

*Δεκχυν, Luke 15. 8. P* It was a quarter of a Shekel; and thus by consequence it valued of ours 7 D. ob,

*Δισπαχυον, Didrachmum, Matth. 17. 24.* Wee English it Tribute money : The Syriak readeth *¶ Duo Zuzim*, now that coine which was termed Zuz by the Hebrewes, was answerable to the Romane denair, whence it appeareth that it valued of ours 1. S. 3. D.

*Στατηρ, Stater.* Wee English it a peece of money at large, but it contained precisely two Didrachma. For the Tribute money to bee paid for each person, was Didrachmum, as is euident ; Matth. 17. 24. and this Stater was paid for two, namely for Christ and Peter; the value of it therefore was 2 S. 6 D.

*¶ Tresvvel Matth.  
22. 19.*

*[Aben Esra Ne-  
hem. 10. 32.]*

*Διδαчевор, Denarius, A penny.* This was their Tribute money, Matth. 22. 19. There were two sorts of pence in use among them; the commonpenny, which valued of ours 7 D ob. And the penny of the Sanctuary, which valued 1 S. 3 D. For it was answerable to their Didrachmum, and of this last wee must vnderstand Saint Matthew in this place, for their Tribute money was Didrachmum, as before hath beeene noted out of Mat. 17. 24. This Didrachmum, or halfe Shekel, was formerly paid by the Israelites, ¶ euery yeare after they were twenty yeares old, towards their Temple, Exod. 30. 13. Cæsar by taking away this money from the Temple, and changing it into a Tribute for his owne coffers, did in truth take away from God that which was Gods. Hence in that question proposed vnto Christ, *Is it lawfull to gine tribute unto Cæsar or not?*

not? Christ answereth, Render unto Cæsar the things that are Cæsars, and unto God the things that are Gods:

This very Tribute afterward was paid by the Jewes towards the Roman Capitoll, by vertue of a decree made by Vespasian.

**זז** Zuz, It was the fourth part of a Shekel of siluer; It valued therefore of ours 7 d. ob.

**לפ** Shekel, *Siclus, A Shekel.* It was two-fol. l; *Siclus regius, The Kings Shekel,* of common vse in buying and selling, it valued 1 g. 3 d. And *Siclus Sanctuarij, The Shekel of the Sanctuary,* it valued 2 g. 6 d.

The Shekels of the Sanctuary were of two stampes. The one was alwayes in vse among the Jewes: the thirty peeces of siluer which Iudas received, are thought to be thirty Shekels of the Sanctuary. It had stamp on the one side, the pot of Manna, or as other's thinke Aarons Censer, or Incense cup: the inscription on this side was שֶׁקֶל יִשְׂרָאֵל Shekel Israel, *The Shekel of Israel:* on the reuurse side, was stampt Aarons rod budding, with this inscription about the Coine, יְהוָה קָדוֹשׁ בָּרוּךְ הוּא Jeruschalaym baleduscha. After the comming of our Saviour, the Jewes which were conuerted to the Christian faith, changed their shekel, and on the first side stampt the Image of Christ with ϕ at the mideth of the Image, and ϕ in the pole, which three letters made his name Iesu. On the reuurse side there was no picture, but the whole rundle was filled with this inscription, מֶשֶׁת מֶלֶךְ כָּא נִשְׁלָחַ יְהוָה פָּרָמָע שְׂרֵךְ הָה (i.) *Messias rex venit cum pace, & lux de homine facta est vita.* In some coines, for the latter clause of that inscription is read, אֲרָס עַשְׂיוֹ אֱלֹהִים (i.) *Dens homo est factus.*

Joseph de bello  
lib.7. cap. 26.

**זז רבע**  
**שקל ברכ**  
*Elias Thiburi.*

Alred precep.  
Theol. p. 550.

The Kings Shekel in David and Salomons time, had stamp't on the one side, a kinde of tower standing betweene יְהוָה and מֶלֶךְ and vnderneath was עִיר חַקְרָתָן. The whole inscription was, Ierusalem vrbis sanctitatis: On the reuverse side, the rundle was filled with this Hebrew וּבָנָו שְׁלֹמֹחַ הַמֶּלֶךְ רַגֵּל חַצְלָה i. David rex, & filius eius Solomon rex.

The Shekel againe was diuided into lesser coines, which had their denomination from the parts thereof. Thus we reade of the halfe Shekel, Exod. 30. 13. The third part of a Shekel, Nehem. 10. 32. The quarter of a Shekel, 1 Sam. 9. 8.

### Their gold Coines.

בָּזָהָב Zahab. The English reades it, A peece of gold, 2 King. 5. 5. By it is meant, that which elsewhere is called *Siclus auri*, A Shekel of gold, 1 Chron. 21. 25. Hence the one thousand seuen hundred peeces of gold mentioned, Judg. 8. 26. The Greeke renders 1700. \* Shekels of gold. \* The weight of this Coine was two Atticke drams, the value 15  $\text{S}.$

אֲדָרְכָן Adarcon, of this we weade, Esr. 8. 27. It was also called דְּרָקְמָן Drakmon, of which we read, Esr. 2. 69. Both these names seeme to denote the same coine, if not, yet both were of the same weight. The Greeke interprets them both by σπαχμή, and our English accordingly renders both A Dramme: which must bee vnderstood of the Drams in use among the Hebrewes, weighing two Attick drams. From the Greeke σπαχμή, Drakmon seemeth to haue had its name. <sup>y</sup> Hee coniectureth not amisse, who thinketh that Adarcon was so called, *quasi Daricon*, which

<sup>u</sup>Σίκλος χρυσού,  
&c.  
<sup>x</sup> Breerwood de  
nummis.

<sup>y</sup> Breerwood de  
nummis.

which was a certaine coine of gold in vse among the Persians, and from King Darius (whose image one side thereof bore) was named Daricon, and as amongst the Chaldeans is often prefixed before a word, as *as* is amongst the Hebrewes. The value of this coine was of ours 15.s.

## Their Summes.

Their summes were two *מִנְחָה* Maneh, *מִנָּה*, Mina, a Pound. In gold it weighed one hundred Shekels. This appeareth by comparing thele texts, 1 King. 10. 17. Tres *מִנְחָה* Manim, Three pound of gold went to one shield. Now we reade, 2 Chron. 9. 16. Three hundred Shekels of gold went to one shield. The name Shekels, is not expressed in the originall, but necessarily vnderstood, as appeareth in that which was spoken of Zahab. For it is a receiued rule, that in Scripture, Aurum being put with a numeral, signifieth so many Shekels of gold: and so Argentum in like manner. The weight therof then being one hundred Shekels, it followeth that the value was 75.l. In siluer their Maneh weighed sixty Shekels, Ezek. 45. 12. so that it valued 7.l. 10.s. Note, that *\*Sheindler* was deceived, in *\*Sheindler is* saying that the price or value of the Maneh, was *מִנְחָה* changed in Ezekiels time, because it then valued 60. Shekels, for the difference is not betweene the sacred and prophane Maneh, as *Sheindler* conceiueth it; but betweene the Maneh of gold, which was valued at an hundred Shekels alwayes, and the Maneh of siluer, which weighed 60. Shekels, according to the forequoted place in *Ezekiel*.

The second summe was כְּכָר Cicar, *Talentum*, A Talent. This if it were of siluer, it cōtained in weight three thousand Shekels. For those two verses being compared together, Exod. 38. 25, 26. sheweth that six hundred thousand men, paying euery man halfe a Shekel, the whole summe amounteth to an hundred talents; whence it followeth, that A Talent of siluer amongst the Hebrewes, was 375. l. But a Talent of gold (the proportion of gold to siluer being obserued) was twelue times as much, so that it valued of ours, 4500. l.

In this tract of their coines we are to know three things. First, that as the Romans in the former ages, vsed, *Æs graue, Bullion mony, vnstamp<sup>t</sup>*, which in the Masse or Billot they weighed out in their paiment<sup>s</sup>; and afterward, *Æs signatum, coined metals*: So the Hebrewes, though at last they vsed coined money, yet at first they weighed their money, uncoined; Abraham weighed to Ephron the siluer, Genes. 23. 16. Hence the Shekel had its name from שָׁקֵל Shakal, Ponderare, librare, To weigh, or put in the ballance. Secondly, as the coined Shekel was two-fold; one for the vse of the sanctuary; the other for the vse of the Common-wealth, &c. that of the Sanctuary, was double the price of the other: So the weight of the Shekel is to be distinguisht after the same manner; the Shekel of the Sanctuary weighed halfe an ounce Troy weight; the common Shekel weighed a quarter of an ounce. For example, Goliahs speares head weighed six hundred shekels of the Sanctuary, 1 Sam. 17. 7. that is, twenty five pound weight: Absoloms haire weighed two hundred Shekels after the Kings weight, 2 Sam. 14. 26. that is, foure pound weight

weight and two ounces. Yeat the summes, which I haue reckoned only according to the Sanctuary, in common vse according to the Kings weight, they abate halfe their value.

Thirdly, the lesser coynes were in generall termed *Kēphala*, or in the singular number *Kēpha*, *Iohn* 2. 15. The word signifieth properly a small quantity, or little peece of metall, such as maybee clipt off from coynes. <sup>a</sup> Vpon the first of the moneth *Adar* Proclamation was made thorowout Israel, that the people should prouide their halfe Shekels, which were yearly payed toward the seruice of the Temple, according to the commandement of God, *Exod.* 30. 13. <sup>b</sup> On the twenty fifth of *Adar*, then they brought <sup>b</sup> *Moses Kolsens.* <sup>c</sup> *Ibid.* tables into the Temple (that is, into the outward court where the people stood) on these tables lay these *Kēphala*, or lesser coynes, to furnish those who wanted halfe Shekels for their offerings, or that wanted lesser peeces of money, in their payment for oxen, sheepe, or dous, which likewise stood there in a readinesse in the same court to bee sold for sacrifices: but this supply of lesser coynes, was not without an exchange for other money, or other things in lieu of money, and that vpon aduantage. Hence those that sate at these tables, as chiefe bankers or Masters of the exchange, they were termed *Kēphalista*, in respect of the lesser coynes which they exchanged; in respect of the exchange it selfe, they were termed *Kollucisti*; for <sup>c</sup> *Kōllucē* signifieth the same in Greeke, as *Cambium* in Latine, whence those letters of Exchange, which the Latines call *Litteras cambij*, the Greeks call σύμβολα *Kollucistis*, *Tic-* <sup>c</sup> *Kōllucē*, is-  
quit Ρολυχεῖται ἀπ-  
γειν ἀλλαγῆν. vid-  
Drus. Annot. in N.  
kets T. par. alter.

kets of exchange ; in respect of the tables at which they sat, they are termed by the Talmudists שולחנים Schulchanim, from שולחן Schulchan, Mensa ; for the same reason they are sometimes termed by the Greekes μενσαρι, and by the Latines Mensarij. These are those changers of money, which our Sauiour drove out of the Temple.

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## FINIS.

תכלת לאן

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# THE NAMES OF AVTHORS cited in this Booke.

## A

**A** Ben Esra.  
Aboth. vid. Pirke aboth. Beza.  
Æschines.  
Alexander Neopol.  
Alstedius.  
Ambroſius.  
Aquinas.  
Aristoteles.  
Arias Montanus.  
Aristophanes. Aurelia Allobrogum 1607  
Artemidorus.  
Athenaeus.  
Augustinus. Celenia Agrippinae. 1616

Bellarminus.  
Bertramus.  
Bodinus.  
Brerewood.  
Buxtorfius.  
Budæus.

## B

**B** Aal turim.  
Beda.

C Aninius.  
Capnio. vid. Reuchlin.  
Carion.  
Casaubonus.  
Cœlius Rhodiginus.  
Chazkuni.  
Chemnitius.  
Chimchi, alias R. David Kimchi.  
Chrysostomus.  
Clemens Alexandrinus.  
Cicero.  
Q q 3 Cencilium

Concilium quinum sextum.  
Cyrillus.  
Cyprianus.  
Cunæus. Lugduni Batavorum.

Genebrardus.  
Gorionides.  
Gregorius Nazianzen.  
Gyraldus.

D 1617

H

Demosthenes. Venetijs.  
Diodorus Siculus. 1554  
Dionysius Halicarnass.  
Drusius de tribus sectis. Frane-  
keræ. 1619.

Erodianus.  
Herodotus.  
Hesiodus.  
Hieronymus. Basileæ 1516  
Homerus.  
Horatius.  
Hospinianus. Tiguri 1611

E

Elias Thisbites.  
Epiphanius.  
Erasmus.  
Euripides.  
Eustathius.  
Eusebius.

I

Alcut. Cracouïæ 1595  
Iansenius.  
Josephus. Aureliae Allobrog.  
1611

F

Vnccius.  
Fagius.  
Firmicus.

Ionathan.  
Iunius.  
Iustin. Martyr.  
Iustin. hister.  
Iuuenalis.  
Ilmedenu.

G

Alatinus.  
Gellius.

Francofurti

1612

Kimchi. vid. Chimchi.

K

Lactantius.

L

**L**actantius.  
**L**aertius.  
*Leui ben Gersom.*  
**L**ipsius.  
**L**iuinus.  
**L**ucanus.  
**L**ucianus.  
**L**yranus.

M

**M**acrobium.  
**M**aginus.  
*Maimonides lib. Iad. Venetijs.*  
 1574.  
**M**asius.  
**M**aximus Tyrius.  
**M**ontacutius.  
*Moses Kotsensis. Venetijs.*  
 1557.  
**M**unsterus.  
**M**usar.  
**M**odestus.

O

**O**ecumenius.  
**O**nkelos.  
*Origines.*  
**O**uidius.

P

**P**hilo Iudæus. *Coloniæ Al-*  
*lobrog.* 1613.  
*Pirkè Aboth.*  
*Plautus.*  
*Plinius.*  
*Pierius. Basileæ.* 1575  
*Plutarchus.*  
*Procopius.*  
*Prudentius.*

R

**R**euchlinus. (pro quo citatur  
*Capnìo perperàm*) Franco-  
 furti. 1612  
*Rosinus.*  
*Ruffinus.*

S

**S**eder olam minus.  
*Septuaginta interpretes.*  
*Sirarius.*  
 Scaliger } De emend. temp. Lu-  
 tetiae. 1583  
 Trihæres. Franekeræ  
 1619  
*Sheindler.*

*Sigonius.*  
*Scholia stes Aristophanis.*  
*Solomon Iarchi.*  
*Solinus.*

*Sozomenus.*

*Sozomenus.*

*Statius.*

*Stukius.*

*Suetonius.*

*Suidas.*

*Syrus interpres.*

*Thisbites.*

*Tiraquellus.*

*Tolctus.*

*Tremelius.*

V

T

**T** Almud Babylonicum.

Talmud Hierosolymitanum

Targum Vzielidis, sue lenan-

tianis.

Targum Onkelos.

Targum Hierosolymitanum.

Tertullianus. 1609

Theophylactus.

Theodoreetus.

Theophrastus.

Thelosanous.

V Atablos.

Palerius Max.

Varro.

Virgilium.

X

**X** Enophon. Basilea 1569

Z

**Z** Epperus.

Zohar.

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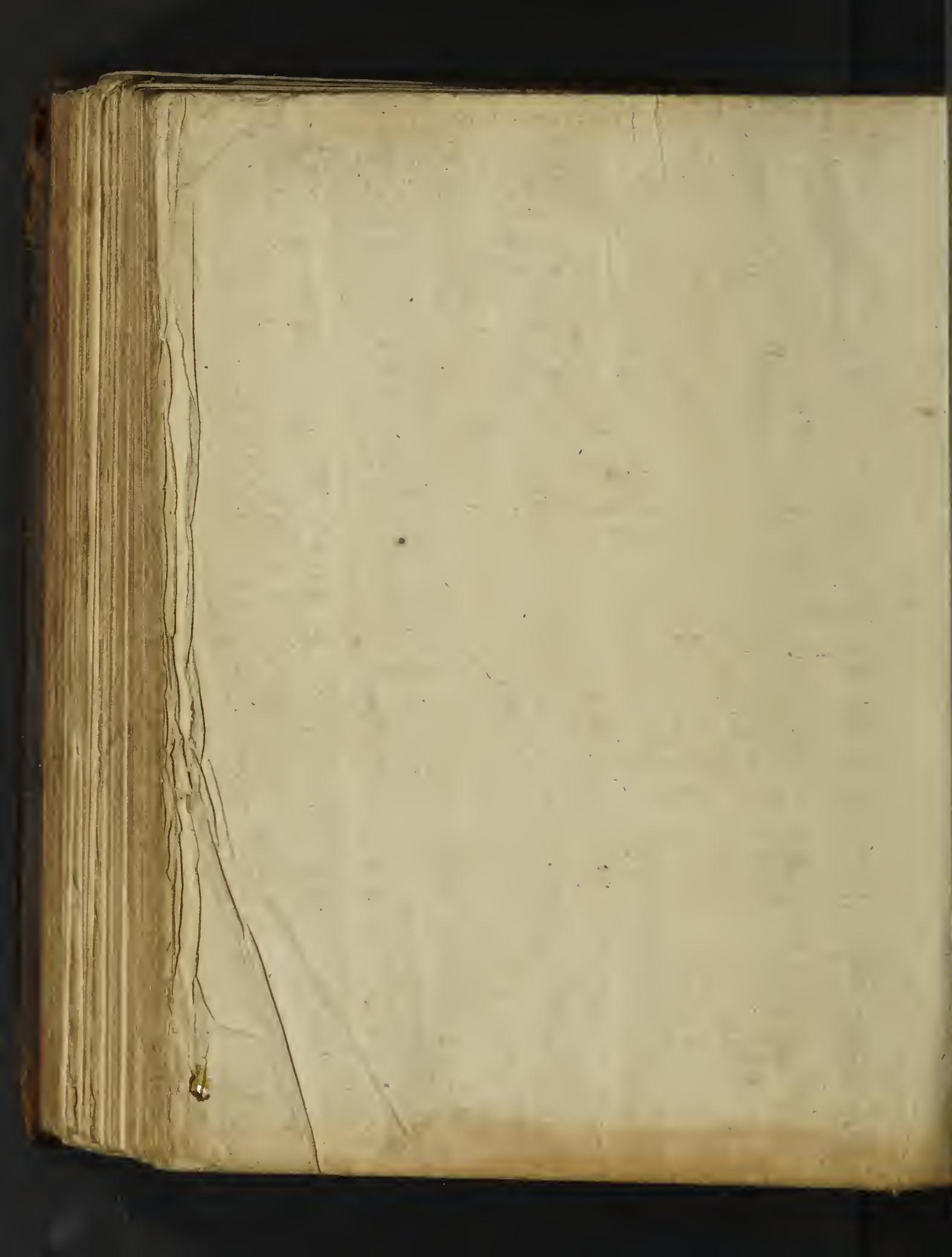
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5	5	201						
7	3	262						
7	18	242	2	8,21,23	64	1	18	248
8	5	169	2	9	78	5	14	99
10	16	105	2	16,18,20.	64			
10	19	109						
11		129						
11	10	262						
11	26	119	1	4	32	1	20	26
14		35	1	15	82	3	8	151
15	9	266	3	2	265			
15	23	282	3	13	23			
15	32	233	4	3	63			
16		201	5	9	265			
16	20	99	5	23	63	2	2	72
<hr/>			<hr/>			5	16	202
2 CORINTH.			2 TIMOTH.			<hr/>		
2	15	15	3	8	192			
5	22	148						
11	24	228						
<hr/>			<hr/>					
GALATH.			HEBREWES.			<hr/>		
2	11	37	1	1	181			
			3	18	274			
			5	4	19			
			9	4	72			
			9	12	148	2	17	207
			9	26	128	4	6	282
			11	35	234	6	6	291
			11	37	233	14	14	195
2	13	128	12	23	23	21	15	288
<hr/>			<hr/>			<hr/>		
APOS.								

FINIS.





cepit ad vnu finē faciūt p̄sumptionē cum agit au-  
diens. Tertio pōt dicim eū q̄ falsus dicebat  
aliū finē. Tertio pōt dicim eū q̄ falsus dicebat  
archidiaconus qz nunq̄ de illis aliquid allegau-  
rat archidiaconū in hoc iudicio. Et et p̄dictis pōt  
rat archidiaconū in hoc iudicio. Et et p̄dictis pōt  
rat archidiaconū in hoc iudicio. Et et p̄dictis pōt  
rat archidiaconū in hoc iudicio.

suerunt in summa  
Rūdet q̄ nō valebit iudicium qd est valde nou-  
plene in c. p̄ tuas. de pba. Et  
et superius dictis habes q̄ at-  
et superius dictis habes q̄ at-

